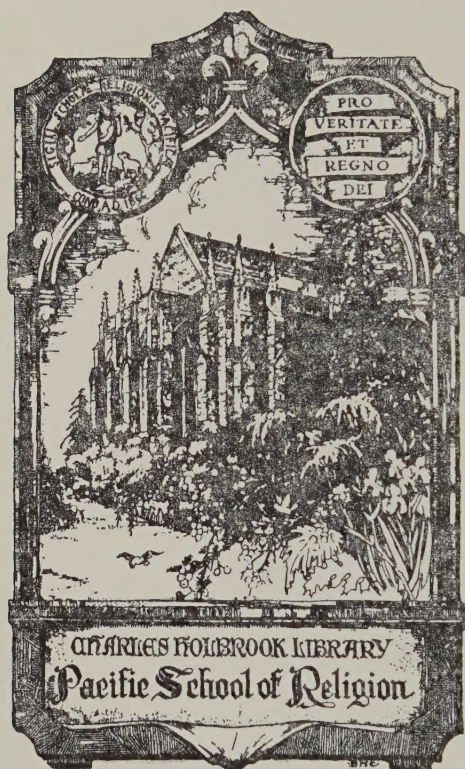




NG IDEAS OF EXODUS, by Prof. W. W. Moore, D. D.

ADUMBRATIONS OF THE TRINITY, by Principal William Caven, D. D.

VOLUME VI. New Series.

JULY, 1902.

NUMBER 1.

CHRISTIAN FAITH & LIFE

The Bible Student

6, 1902 (July-Dec)

Complete
20, 1902 in 6

Prove all things; hold fast that which is good.

Just

Editors:

WILLIAM M. MCPHEETERS, D. D.

BENJAMIN B. WARFIELD, D. D., LL. D.

SAMUEL M. SMITH, D. D.

JOHN D. DAVIS, PH. D., D. D.

Contents:

I. EDITORIAL NOTES: God Securing the Study of His Word. Attention Centered on Genesis. The Correct Attitude. Our Problem Defined. Literary Forms in Question Distinguished. The Common Element in These Literary Forms. Distinguishing Features. Parable and Allegory Distinguished. Legend and Myth. The Need of Discrimination in Our Use of Terms. Genesis ii. 4-24; Genesis iii. Consensus of Opinion—Its Limits, and Explanation. Grounds for Suspicion. Conflicting Opinion. Things Admitted. A Glance at the Narratives Themselves. Linguistic Phenomena. No Need for Haste. (W. M. MCP.).....	1
II. ORDER OF EVENTS IN EX. XVI. 2-12. <i>John D. Davis</i>	9
II. RULING IDEAS OF EXODUS. <i>W. W. Moore</i>	10
IV. THE SERVANT OF JEHOVAH AS AN IDEAL MAN. <i>Geo. M. Layman</i>	16
V. EMPHASIS IN THE GREEK NEW TESTAMENT. <i>Arthur John Waugh</i>	23
VI. PRE-ADUMBRATIONS OF THE TRINITY. <i>William Caven</i>	30
II. MANNA IN THE OLD TESTAMENT AND THE NEW. <i>Wm. Hoge Marquess</i>	39
II. THE DECALOGUE AND CHRISTIAN ETHICS. <i>D. E. Jenkins</i>	43
X. THE SELF-CONSCIOUSNESS OF JESUS. <i>Henry Cullen</i>	50
X. CURRENT BIBLICAL THOUGHT: Objective and Subjective Soteriology in Paul. Necessity of the Objective Propitiation. Limitations of Prof. Denney's Construction. (C. W. HODGE, JR.).....	58

The R. L. Bryan Company Press, Columbia, S. C.

SALE BY—JOHN WANAMAKER, New York and Philadelphia.

PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia.

PRESBYTERIAN COMMITTEE OF PUBLICATION, 1001 Main St., Richmond, Va.

[Entered at Post Office at Columbia, S. C., as second class matter.]

A YEAR.

20 CENTS A COPY.

THE BIBLE STUDENT.

Volume VI., July-December, 1902.

SOME ARTICLES THAT WILL APPEAR IN VOLUME VI.

Structure and Ruling Ideas of the Book of Exodus. Prof. W. W. Moore, D. D., LL. D., Union Theological Seminary, Richmond, Va.

Structure and Ruling Ideas of Leviticus. Rev. Ph. J. Hoedemaker, D. D., Amsterdam, Holland.

Structure and Ruling Ideas of Numbers. Rev. J. E. H. Thompson, D. D., Stirling, Scotland.

Structure and Ruling Ideas of Deuteronomy. (Author to be named.)

Structure and Ruling Ideas of Joshua. Professor B. C. Taylor, Crozier Theological Seminary.

Christ In The Pentateuch. Rev. Howard Osgood, D. D., Rochester, N. Y.

The Decalogue and Christian Ethics. Professor D. E. Jenkin, D. D., Omaha, Neb.

Manna In The Old Testament and In The New. Professor W. H. Marquess, D. D., Louisville, Ky.

Pre-Joshuan Palestine: Its Inhabitants, Cities, and Powers of Resistance. Professor R. L. Stewart, D. D., Lincoln University, Pa.

The Psychology of Prophecy. Rev. J. E. H. Thompson, D. D., Stirling, Scotland.

Pre-Adumbration of the Trinity In The Old Testament. Prin. Wm. Caven, D. D., Knox College, Toronto, Canada.

Is the Religion of The Old Testament A Religion of Fear. Prin. D. H. Mac Vicar, D. D., Presbyterian College, Montreal, Canada.

SPECIAL OFFER.

The sixth volume of THE BIBLE STUDENT begins with the July (1902) issue.

To those beginning their subscriptions with that issue, and sending us \$2.00, we will send THE BIBLE STUDENT for one year and *a complete set of Volume V.* (January to June, 1902).

To those beginning their subscriptions with that issue, and sending us \$2.50, we will send THE BIBLE STUDENT for one year and complete sets of Vols. IV. and V. (July, 1901-June, 1902)—that is until our sets of Vol. IV., of which only a few remain, are exhausted.

The Bible Student.

CONTINUING

The Bible Student and Religious Outlook.

Vol. VI., New Series.

JULY, 1902.

Number 1.

God Securing The Study of His Word.

Just now it is being strikingly confirmed by the methods that God is using to insure a careful, exhaustive study of the Scriptures. A few decades back it was the New Testament that he caused to be subjected to a thorough sifting and testing. The result we all know. More recently it is the Old Testament that his providence has brought under the most searching scrutiny. Many have watched and are watching the process with bated breath, many with keen pain, some with no little indignation. Nor is it for us to say that the pain and indignation are uncalled for. They are perhaps unavoidable. Still it is well to remind ourselves that it is by just these processes that God preserves us from mental and spiritual stagnation. Opinions upon all subjects ever tend to settle down into "the stinking pools of tradition." Agitation purifies and vivifies. Sweet indeed will be the uses of adversity, if they compel us to a more careful, and a more prayerful study of God's Word.

"God's ways are not our ways." This old truth is ever receiving new illustrations.

Attention Centered on Genesis.

Just at present the sifting process is centered upon Genesis. A decade ago *The Biblical World* placed these narratives in its crucible and announced that the result showed them to be "grand religious stories." Quite recently Professor GUNKEL, of Berlin, as the result of his examination declares them to be "legends." Archdeacon A. G. AGLE, of England, speaks of Gen. i. as "The Hymn of Creation,"* calls Gen. ii. 4-24 a "parable,"† and speaks of Gen. iii. as an "allegory."‡

Professor HENRY G. SMITH, of Lane Seminary, Ohio, declares that in interpreting these early records we should treat them as "symbolical" or "allegorical." And, finally, the editor of *The Independent*, reading Professor SMITH's words through his own glasses makes him declare with great directness that Evolution "compels us to regard Adam as a myth." This, of course, is not to be taken as a serious attempt at classification, but merely as a loosely phrased expression of contempt.

* *Lessons in O. T. Hist.*, p. 8.

† *Ibid.*, p. 8.

‡ *Ibid.*, p. 12.

Unquestionably, all of this, coming from the sources from which it does, is surprising and unedifying enough. Still the question is on our hand—What, then, shall we make of the book called Genesis? Moreover this question has passed from the sphere of academic speculation to that of practical theology. Those whose business it is to ordain pastors for the congregations of God's people have already had it thrust upon their consideration. Obviously, God is calling us to a renewed and more thorough examination of Genesis.

The Correct Attitude.

We may well begin by attempting to determine what ought to be our attitude toward the question thus thrust upon us. On the one hand, we must be on our guard against mistaking intellectual apathy for piety, or a blindly tenacious grip upon tenets received from the past for conservatism. We must keep our faces toward the light and be prepared to welcome it from whatever quarter it may burst forth. To quarrel with facts is to court disaster for the cause we represent. We must, with what patience and candor we can command, canvass the evidence for such views as are challenging wide attention in our own day. Postulates we may and must have. If these constitute a peril and a limitation, they are a peril and a limitation that condition all thinking. But even these postulates should be held subject to revision. In a word, as Paul took the watchword of the Judaizers out of their mouths, when he exclaimed—"We are the circumcision," so we without boasting or parade should prove ourselves to be the true rationalists, progressives and liberals.

On the other hand, we may be sure that to take up with new views on the authority of great names or be-

cause they happen to be the vogue is "traditionalism" in the only evil and odious sense of that much misused word. There is a fashion in exegesis and in criticism as certainly as there is in dress. This, like all the other fashions of the world, passeth away; but the Word of our God abideth forever. Further, any exegesis that is devised at the behest of a prevalent philosophy is so far discredited. Philosophy is always imperious. Her ducks are all and always swans. Her speculations and inferences, no matter how fine-spun the one or far-fetched the other, are all *facts*. And yet, if the history of interpretation proves anything, it proves the folly of manipulating God's Word to make it square with the demand of a presently current philosophy. Philosophy, like science, has an ugly way of leaving her bastards in the arms of a too confiding exegesis, with the result of sadly smirching the good name of the latter. Let us not be partakers of other men's blunders.

Our Problem Defined.

What, then, precisely is the nature of the problem regarding Genesis that we are called upon to examine? Obviously this must be decided before our examination can intelligently proceed. We submit that primarily the problem to be considered is neither philosophical, psychological, nor religious—but literary. The allegory, parable, legend, myth are all forms of literature. The same is true of symbolical writing. Our problem is to determine whether the matter contained in Genesis can be classified under one or another of these forms. A man's theology may be a nose of wax or absolutely amorphous, but literature makes much, if not everything, of form. We should remember, then, that our problem is primarily one as to literary form. Various considerations will

have weight in deciding this question—but this is the question.

**Literary Forms
In Question
Distinguished.**

As we have seen, the terms applied to describe the Genesis narratives are myth, legend, allegory, parable and symbolical narrative. Unquestionably, in a loose usage these terms may be regarded as practically interchangeable. So to use them in this instance would merely be to attempt to evade the problem that is on our hands. The narratives are before us. They call for classification as literary products. Under all the circumstances mere generalities are mere impertinences.

If, however, these terms are supposed to be used with propriety and discrimination, it is a matter of importance to determine the characteristics of the several literary forms for which they respectively stand. For while these forms have somewhat in common, they ought also to have marked differentia. And so they have.

**The Common
Element in these
Literary Forms.**

Their common element is a free, though not necessarily a licentious or even an arbitrary, use of the imagination—not the mere fancy. Further, they have this in common that, they all imply a *conscious* use of the imagination. In the case of allegory, parable and symbolical narrative this is too obvious to admit of dispute. Less obvious, it is no less true in the case of myth and legend. Whatever may be true of those who hear, or read, or hand on myths and legends, those who frame them would smile, or frown, or blush, if asked for their "sources." They may or may not aim to deceive, but they are not themselves deceived. They may or may not appreciate the importance of

"sources," but they are themselves under no illusions as to their sources. They may or may not believe the truth of their own tales, but if pressed, they would have frankly to say that they had so stated the case—not because they had so received it, for that would of course be a wilful lie, but because they had so conceived it. In other words, legends and myths, in so far as they are not conscious and intentional frauds, or designed merely to amuse, are instances of *apriorism* run mad, and arrogating for itself an objective reality. If any one doubts the possibility of such *apriorism* let him read GUNKEL, or for that matter any one of a number of our "latest and best" commentaries, or some even of our scientific treatises, and he will find them speaking of things that are not, as though they were.

**Distinguishing
Features.**

If now we inquire for that by which these several literary forms may be distinguished the one from the other, we venture the following as at least a partial answer.

Parable, allegory and symbolical narrative are differentiated from legend and myth by the fact that in the case of the former the use of the imagination is always an open secret. They, as it were, take the hearer or reader into their confidence. Otherwise they would defeat their real end, which is to enable the mind to see something else through them. Further, the parable and usually the symbolical narrative are distinguished from legend and myth by the fact that they proceed from reality to reality. That is they employ one set of realities to body forth another set of realities. Not only so, but they invariably employ the realities of a better known sphere to body forth those of one less well known. The parable of the Prodigal Son would be

impossible did it not rest upon real and known earthly relations. And it would cease to be a parable if it stopped with them.

**Parable and
Allegory
Distinguished.**

The parable again differs from the allegory. The former performs a teaching function that is foreign to the purpose of the latter. The parable in a sense imparts information; the allegory presents in pleasing form truth already familiar. The parable raises the thoughts to a higher sphere; the allegory recalls to the mind events, relations, truths already known and seeks to secure attention to them by giving them a novel and pleasing dress. The parable is of the nature of an argument from a parallel case; the allegory is of the nature of an appeal. The parable in part removes the veil that hides from our eyes the realities of the spiritual sphere; the allegory throws a thin veil over things familiar. The former assumes inquiry; the latter of purpose piques the curiosity in order to solicit investigation or to allure and to arrest the attention. In a word, the allegory as an original vehicle of information would be a monstrosity. Think of the 80th psalm being addressed to those unfamiliar with the Exodus, or "Pilgrim's Progress" being the production of a pagan!

Once more, verisimilitude is the very life both of the parable and of the allegory. But verisimilitude implies a real knowledge of the thing represented, it implies conscious and careful imitation—in a word it excludes the very possibility of random, unconscious, or ignorant action of the imagination. Other characteristics of these literary forms might be mentioned but those given must suffice for the present.

**Legend and
Myth.**

Myth, strictly speaking, has to do with stories in which the gods are the actors. Hence, as RAWLINSON says, it is "pure and absolute imagination." It conveys and can convey no real information—except of course as to the thinking of those among whom it prevails. We think it may be dismissed from further consideration. Legend may be grave or gay; framed merely to please or seriously designed to inform and instruct. If the former be the case, imagination will lend itself to the service of fancy. If the latter, the product will be grotesque or the reverse according to material that the imagination has at its disposal and the judgment and skill with which this is employed. Legend may even take on the likeness of history. But when it does, it means that the writer's sources are very full and that they have been used with much fidelity, the least possible latitude being given to the imagination. This will be true whether the purpose be to deceive, to instruct, or to amuse. For verisimilitude always implies knowledge and art. The imagination must have material upon which to work. Here as elsewhere the maxim *ex nihilo nihil fit* holds true. Further, as already said, the character of the result will be conditioned upon the quantity and the quality of the material and upon the care and skill with which it is used. The imagination cannot "make a silk purse out of a sow's ear." No one can work absolutely in the dark or at random without the result showing itself in his handiwork.

**The Need of
Discrimination
In Our Use of
Terms.**

If, then, we are disposed to deal seriously with the book of Genesis we will need to have a care about our use of terms. The several

literary forms of which we have been speaking bear their respective names in virtue of certain well defined specific differences, by which they are distinguished the one from the other. Hence to refer any portion of Genesis to one of these forms of literature is to exclude it from the others. Further, the class to which we are to refer any portion of Genesis is not left to our arbitrary choice or to our exigencies. It must be determined by the phenomena of the passage itself. Only where these leave us in doubt does an appeal lie to other considerations.

It will be observed, then, that no headway is made by referring in an offhand way to "Adam as a myth." This represents either very confused thought and loose writing—or merely hard breathing without any mental action at all. Emotional writing has its place—but it is not wise to be emotional when one is in an intellectual fog.

To call Genesis i. "The Hymn of Creation" ought to mean that this chapter is poetry. Hymns are not prose productions. This nomenclature also carries with it other implications which ought not, even for convenience's sake, to be lost sight of. There is no doubt a "truth of poetry;" but, if there be, it is because the poet disguises to himself between the real and the ideal. He is under no delusion. He may believe in his ideals, but he believes in them as ideals.

Genesis ii. 4-24; is a "parable," the writer knew it to be such, and intended it as such. Parables are not born, but made. Further, as already said, parables proceed from reality to reality. The "Prodigal Son" presupposes a real father and a real son, and a real experience of wandering, return, joy

and the like. The reality of these in the earthly sphere is our only guarantee of the spiritual reality which it is the purpose of the parable to set forth. Further, verisimilitude is of its very essence. Unless Gen. ii. 4-24 fulfills these conditions, to call it a "parable" is simply a misnomer.

If Genesis iii. be an "allegory," then it should present the characteristics of the allegory. These are not born, any more than parables. They are not conceived as true statements of actual events. They would have no value, unless they were self-revealing as allegories. They imply familiarity from other sources with the thing allegorized. They make no pretense to be in themselves original sources of information. They rest upon a reality known to the framer of the allegory and known also to the reader for whom in the first instance he writes.

If the Genesis narratives are "legends," then they ought to present the characteristic features of the legend and conform to the conditions which determine these features. These may vary, but it is only within certain well defined limits, and according to an intelligible and fixed principle. Calling legends products of the imagination does not alter the fact that the nature of the product is determined not by the will of the writer but partly by his skill, partly by his material. He creates nothing *ex nihilo*.

It is all very well to talk condescendingly or piously of "purified legends," but such purification is a phenomenon to be accounted for. "Grand religious stories," unless a mere grandiose phrase, leave us with their grandeur to be explained. To resort to "inspiration," at this stage looks strangely like desperation. For if by "inspiration" is meant some direct divine efficiency illuminating and controlling the writer's mind, we are back on abandoned ground. But

if by inspiration is meant only a high degree of genius, which is all that our modern naturalism, deism, or pantheism can make of it,—then we have our evolution, as so often, hind-foremost, and our genius with an impossible task on its hands. To talk about genius producing Genesis i. in the 15th or in the 5th century before Christ is to strain credulity. It violates every known precedent and all probability.

**Consensus of
Opinion—Its
Limits, and
Explanation.**

Any consensus of opinion prevailing among those who reject the historicity of the Genesis narratives, will, of course, need to be reckoned with by one endeavoring to deal seriously with the present situation. Now, it is worth noting that this consensus practically limits itself to just one single point. Further, this single point is itself a negation. We mention this not as necessarily minimizing its importance, but as calling attention to the fact that this consensus merely creates and emphasizes a problem, without at all solving it. For to agree that the Genesis narratives are not trustworthy accounts of actual events is only to raise the question—What are they? And to exclude them from the category of history, only makes it the more incumbent upon those who do so to classify them under some other literary form. We cannot stop with negations.

Moreover, the explanation of such consensus as exists is worth noting. *The Independent* puts us in possession of it, when it says:

"Professor SMITH, of Lane Seminary, . . . has with great directness declared in a formal paper that Evolution must be accepted; that this compels us to regard Adam as a myth; &c."*

That is the whole case in a nutshell—Evolution must be true, hence the Genesis narratives cannot be.

**Grounds for
Suspicion.**

This, to say the least, is a suspiciously short and indirect method. Exegesis and historical criticism rarely yield their most reliable results when testifying under duress. Further, what is this Evolution at whose behest we are expected to extrude these Genesis narratives from the place they have held from time immemorial?

With truth as well as with admirable frankness, Dr. NEWMAN SMYTH has quite recently said that "evolution" is a term by which "an assortment of diverse views may be bound up" "as by a rubber band;" and adds, "no close thinker can define his position now by a word that has been so overworked." We know, indeed, some of the postulates of those who conjure by this equivocal term, and they carry in their bosom far more than the rejection of the historicity of the Genesis narrative. They are such as these:

From the beginning of the creation all things have continued as they now are.

"The creation"—from "primal ether," whatever that may be, on up to the "Son of Man"—"is genetically one—one in its birth and growth."

The facts, however, from which these postulates ought to be corollaries are much less clearly in evidence. Who says that "Evolution must be accepted?"

Professor ZÖCKLER is far less peremptory. Professor SAYCE says, that the spade of the archaeologist finds that which does not readily square with current philosophizings.* Let this philosophy first find itself; let it find the facts that call for its explanation; let it even find a method

**The Ind.*, May 8, 1902, p. 1144.

**Hom. Review*, June, 1902.

of explaining facts the existence of which no one denies, and then doubtless what must be will be. But till this is done, the fate of Philo and the Alexandrians warns us of the folly of producing a bastard exegesis to serve a bastard philosophy. Better even to be ridiculed, if need be, than to make ourselves ridiculous.

Conflicting Opinions.

Not less instructive for the serious student than the ground of such consensus of opinion as exists among those who reject the historicity of the Genesis record, are the conflicting views they express, when they come to deal with the problem they have created. What the editor of *The Independent* contemptuously flouts as a "myth," meaning apparently a "fictitious or conjectural narrative, presented as historical, but without any basis of fact," GUNKEL calls a "legend." What GUNKEL calls a "legend" AGLEN calls a "parable." What AGLEN calls "The Hymn of Creation" DILLMANN and GUNKEL unite in pronouncing a prose narrative. And finally, not to prolong this statement, Professor SHIELDS would have us believe that Genesis iii. is an allegory with a parable in its belly. Certainly this condition of things is not reassuring.

Things Admitted.

Further, the serious student of these Genesis narratives ought obviously to bear in mind certain things that are generally admitted in regard to them. For instance, it is generally admitted that he who wrote them regarded himself as giving a true record of actual events. This is the testimony of DILLMANN and also of GUNKEL. This, it will be observed, does not necessarily mean that the writer of these narratives did not here and there employ symbolical language.

It is one thing to call the narratives "symbolical narratives," and a wholly different thing to find in them here and there symbolical language. Again, it is admitted, that these narratives were received by those to whom they first came as veracious accounts of actual events. It is likewise admitted that they were so received by Christ, by his apostles and by the Christian Church. These facts would be of importance, even though we attached no special weight to the judgment of Christ and of the ages.

Again, it is admitted that Christ bases more than one element in his teaching upon the truth of these Genesis narratives. A notable instance is the Christian law of marriage. What is true of Christ is true of Paul. Read Romans v. It is further admitted that these narratives taken as true—and must we not add, because taken as true?—have exercised an unparalleled elevating influence upon our race. Whether a doctrine of the common bruteness of the race will base a working doctrine of the brotherhood of man must be questioned.

These considerations are not foreign to the question of the literary form of these narratives. They are effects with which our theory of literary form must be able to square itself.

A Glance at The Narratives Themselves.

Finally, before attempting to read into these narratives any of our modern theories, literary or scientific, and before reading them in the light of any of our modern theories, the serious student will do well to glance again at the narratives themselves. Let them speak for themselves. Turning to the Mosaic account of creation, for instance, let him note "its beauty, its comprehensiveness, and its purpose;" "its recognition of order,

progress, law," "of the efficiency of second causes and of the law of parsimony," of "the law of development," and finally, of the fact that "there are definite steps or stages by which the process of world development is interrupted."* These are phenomena to be reckoned with just as certainly as fossils found in the Tertiary strata.

Linguistic Phenomena. Familiarity blinds. We need some one to open our eyes to the marvellousness—the word is none too strong—of the merely linguistic phenomena of this Genesis record. DILLMANN shall render us this kindly service. Here is his summary of the Genesis account of the works of creation:

"There are eight principal works: (1) light, as the condition of all further ordering and formation; (2) the separation of the chaotic *primeval water* by the firmament of the heaven; (3) the dividing the water and the dry land on earth; (4) the *adorning* of the earth with vegetation; (5) the *garnishing* of the heavens with luminaries; (6) the calling forth of the living creatures of the fluid element, creatures of the air and of the water; (7) the forming of the land animals; (8) until, finally, as the highest and last of living creatures, man is added, as the image of God, the ruler of the earth."†

This summary is from one of the

*See an admirable article by Prof. Theo. E. Schmauk, D. D., in *The Lutheran Church Review* for Jan., 1902, entitled "The First Chapter of Genesis in Comparison with Heathen Creation Myths."

†*Commentary on Genesis*, p. 49. The italics are ours.

most virile and accomplished minds of a nation of scholars, heir of the thought and style of many generations of trained thinkers and writers. DILLMANN writes in all good faith. Suppose now we substitute for the original this statement that he as a representative of historical exegesis puts, as it were, into the mouth of the writer of Genesis—will we gain or lose? Suppose that the writer of Genesis had written "then 'as the condition of all further ordering and formation' God said: Let there be light"—what would have been the effect upon his narrative? DILLMANN says that this was in his mind. The fact to which we call attention is that *it is not in his narrative*. Suppose that the Genesis writer had used the fine phrase "*primeval water*," or the words "*adorn*" and "*garnish*," what would have been the effect? But his thoughts are not pitched on that key. Compact as the firmament, his narrative with its simple sentences has about it the reach and sweep of the illimitable heavens.

No Need for Haste. If we are truly wise, then, and mean to deal seriously with the Genesis narrative, we can afford to allow "the wise man to glory in his wisdom" and the scorner to scorn, while we busy ourselves with a yet more careful, yet more prayerful study of God's Word. "All flesh is as grass and all the glory thereof as the flower of grass. The grass withereth, and the flower falleth: but the word of the Lord abideth forever." Amen! W. M. MCP.

ORDER OF EVENTS IN EX. XVI. 2-12.

PROFESSOR JOHN D. DAVIS, PH. D., D. D., PRINCETON, N. J.

The proposal has been made to recast the material that is contained in this passage. Influential critics such as Professors Kuenen, Wellhausen and Driver, would do this, not only by excluding verses 4 and 5 as heterogeneous, but also, by rearranging the remainder of the narrative so as to obtain the sequence: verses 1-3, 9-12, 6-8, 13. The result yields, of course, a consistent story. The progress of the action, which the new arrangement affords, may even appear more natural.

But after all does the revised narrative give the true account? There is reason to question it. The Israelites were murmuring on account of the lack of victuals, and verses 4 and 5 contain the announcement to Moses of Jehovah's purpose to give a daily supply of food to his people in the wilderness. It will be admitted, we think, that permanent provision of this sort for the needs of the Israelites would remove from them their ground for complaint. Whether then verses 4 and 5 are heterogeneous as to their literary source or not,* they occupy an appropriate place in the narrative, and may give the correct history. Do they suit the subsequent context as well? and are the events next related recorded in their natural sequence? The solution of these two questions is measurably advanced by comparing this narrative with others.

The progress of action on this occasion had its parallel at other times of murmuring: first, the complaint against Moses and Aaron; then a general promise, either a new one, given by Jehovah for the first time, as here, or one of long standing and in Moses' mind; then on the strength of the general promise Moses particularizes and predicts certain events; then frequently, as here, the glory of the Lord appears; and finally Jehovah confirms the prediction by express promise or proceeds at once to fulfil the prophesy.

*Literary peculiarities in style and diction, on the ground of which these verses might be assigned to one hypothetical document rather than another, appear to be wanting. Kuenen believed that the verses were due to the elaboration of P²; Bacon attributes verse 4 to E and verse 5 to Rj; Dillmann gives both verses to J, with verse 4 worked over by Rd.

Ex. xvi.	Ex. xiv.	Num. xiv.	Num. xvi.
2-3. Murmuring against Moses and Aaron.	11-12. Murmuring against Moses.	2-4. Murmuring against Moses and Aaron.	1-3. Murmuring against the official authority of Moses and Aaron.
4-5. Jehovah promises to permanently provide bread as staple fare.	Moses is aware of the promises of deliverance. Ex. iii. 8, 20; vi. 6; vii. 4; x. 29.		Moses is aware that by God's appointment he and his brother hold the headship in Church and State.
6-8. Moses amplifies and predicts flesh in the evening and bread the next morning.	13-14. Moses predicts the destruction or compulsory retreat of the pursuing Egyptians.	5-9. Moses, Aaron, Joshua and Caleb declare that Jehovah is with Israel, and will surely give them the land of Canaan, if he delights in them.	4-18. Moses particularizes and predicts that on the morrow, in connection with a designated test, Jehovah will vindicate the authority of Moses and Aaron.
9-10. The glory of the Lord appears in the cloud.		10. The glory of the Lord appears in the tent of meeting.	19. The glory of the Lord appears.
11-12. Jehovah confirms the prediction by express promise to Moses.	15-18. Jehovah confirms the prediction by express promise to Moses.	11-35. Jehovah proposes to Moses to destroy the Israelites for their rebelliousness, but at length promises to forgive them, and grant the land to the succeeding generation.	20-35. Jehovah fulfills the prophecy uttered by Moses.

The objections to the order are purely subjective. It is not likely that in each of these narratives the events have been dislocated in the same manner, and rearranged according to the same scheme. In fact literary criticism does not justify it; for even on the analysis Num. xiv. 3-4, 8-9, 11-25, 31-35, and xvi. 2b-7a (7b-11), (16-17) 18-24, are homogeneous narratives.

RULING IDEAS OF EXODUS.

PROFESSOR W. W. MOORE, D. D., RICHMOND, VA.

Broadly speaking, we find in the Old Testament three classes of contents: first, an account of the origin, historical development, and peculiar character of the chosen people as a community, and of their sacred institutions; secondly, an account of the successive divine communications to Israel through the agency of the prophets; and thirdly, a collection of lyrics, proverbs, and other products of religious emotion and reflection, which embody the re-

sponse of the regenerate heart and life to the revelation of God's character and will. Accordingly the ancient Jews divided the books of their canon into three great classes which they called respectively: 1. The Law, 2. The Prophets, and 3. The Hagiographa, or Holy Writings, meaning only that these were other holy writings besides those in the first and second classes.

The word "Pentateuch," which is our most common name for the first of these three great divisions, means the five-volumed book. "The middle books of the Pentateuch" are Exodus, Leviticus and Numbers and are virtually one book. Genesis leads up to this triple book, and Deuteronomy is a summary of it. Of these three "middle books," Exodus is first in position and first in importance. As the Law is the necessary foundation of the Prophets and the Hagiographa, so Exodus is the necessary foundation of the Law; it contains in greater or less fulness nearly all the creative ideas and institutions of Israel. The conversion of the people from a nomadic tribe into an organized nation; their consolidation by bondage and oppression; their miraculous deliverance under the leadership of Moses, the greatest of the heroes of Hebrew history, the greatest mere man that ever lived of any age or race, and one of the most illustrious and instructive types of Christ; the Ten Plagues, aimed at the very life of Egyptian idolatry; the institution of the Pass-over, with its solemn and gracious foreshadowing of Calvary; the beginning of Hebrew lyric poetry in the Song of Deliverance on the shores of the Red Sea; the promulgation of that divine law which has joined in everlasting wedlock religion and morality, piety and probity, relations filial and relations fraternal; the establishment of the Covenant between Jehovah and his chosen people; the erection of the Tabernacle as the symbol and means of communion between God and men; and the ordination of the priesthood and ritual of Covenant worship—these are some of the transcendent themes which occupy the historian in the book of Exodus.

The work is usually divided into two parts: Historical (chapters i.-xviii.) and Legislative (chapters xix.-xl.). But the spiritual unity of the book is better brought out by dividing into three parts, the key words of which respectively are *Release* (i.-xv. 21), *Conformation* (xv. 22-xxiv. 11), and *Communion* (xxiv. 12-xl.).

Each division is climactic: the climax of the first is the Passover, of the second the Covenant at Sinai, and of the third Jehovah's manifestation in his earthly abode.

A somewhat fuller conspectus will be of use in our study of the ruling ideas of the book:

I. *Release from Bondage* (i.-xv. 21).

1. The Covenant people enslaved and oppressed (chap. i.).
2. The Covenant God raises up a Deliverer (chap. ii.).
3. Appearance of Jehovah and Commission of Moses (chaps. iii.-iv.).
4. First interview with Pharaoh and the results (chaps. v.-vi.).
5. The Battle of the Gods (chaps. vii.-xii). The Ten Plagues were not only judgments but signs—they not only inflicted injury upon the Egyptians, but they poured contempt upon their gods also and vindicated the exclusive deity of Jehovah.
6. The Passover and the Exodus (chaps. xii.-xiv).
7. The Song of Deliverance (chap. xv. 1-21).
Restrospective (ver. 1-12).
Prospective (ver. 13-18).

II. *Conformation of Israel's character to that of Jehovah* (chaps. xv. 22-xxiv. 11). As they had been outwardly released from bondage, this delivered people must be inwardly transformed into a holy nation (xix. 6), realizing again the divine character in man. This was done

1. By teaching them their absolute dependence upon God for
(1) Sustenance (water, manna, quails)—(xv. 22-xvi.).
(2) Protection—victory over Amalek—(xvii.).
2. By establishing orderly national government (xviii.).
3. By giving the Law (xix.-xxiii.).
4. By the Covenant at Sinai (xxiv. 1-11).

III. *Communion with God* (xxiv. 12-xl.). The third great idea of this book is most strikingly set forth in the Tabernacle, which was for this reason called the "Tabernacle of Meeting" (so the Revised English Version), the place where God would meet with his people. Its furniture symbolized both the *terms* and the *forms* of our communion with God. In the court the *terms* were shown, the brazen altar signifying *atonement* and the laver signifying the washing of *regeneration*. In the Holy Place

the *forms* of our present communion with God were exhibited, the bread of presence signifying *consecration*, the golden lamp signifying *testimony*, and the altar of incense signifying *worship* in the more specific sense. The Holy of Holies symbolized the heavenly communion that is yet to be.

But to appreciate aright the ruling ideas of Exodus as an organic part of the Bible, we must consider a few of them in a less detached and independent way. The four which we select for this purpose, as being the most important, we may designate by the terms—Redemption, Revelation, Covenant, and Kingdom.

In the first place, the Old Testament is a record of the history of *Redemption*. It contains the account of a continuous historical movement on the part of God, the object of which was the salvation of mankind. The Book of Exodus describes a creative epoch in that history, a fundamental event in Israel's national career, a signal deliverance which became the type of spiritual salvation, an act of divine intervention which "laid the foundation of that view of history which is characteristic of the Bible," viz. that the supreme factor in human affairs is the living God, that he controls the destinies of nations as well as individuals, and that he directs all things to the accomplishment of a mighty and gracious moral purpose. The nature of this purpose and the method by which it was to be accomplished had both been indicated in the preceding portions of Scripture, where we read of the creation of man in God's image, the entrance of sin, and the divine purpose of salvation; and also of his direct supernatural interposition at special crises or epochs, and his separation and training of the few in order to the blessing of the many. This employment of miracle and this principle of election in furthering God's purpose of salvation for the race are both strongly emphasized in the book of Exodus. Every reader will recall the multitude of miracles performed by Moses in effecting the deliverance of Israel from Egypt. The election of Israel for the benefit of all mankind, the isolation of the chosen people from the surrounding heathen world, their subjection to a special spiritual discipline, and their appointment to be the depository of a pure faith and a sound morality, all of which may be said to have been implied in God's promise to Abraham that in his seed all the families of the earth should be blessed, are all most clearly expressed and accentuated

in that *magna charta* of Israel's peculiar privileges and responsibilities given by Jehovah just before the promulgation of the decalogue, a passage which has been rightly called "the gospel of the Exodus" and which furnishes the clue to the significance of Israel's entire history (Exodus xix. 3-6), "*Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine; and ye shall be unto me a kingdom of priests and an holy nation.*"

Here, besides other important truths to be presently noticed, we have an impressive statement of the redemptive agency of God, the two distinctive features of his method—direct supernatural intervention and the principle of election, and the bearing of the inter-relations of God and Israel upon the spiritual destinies of mankind.

In the second place, the Old Testament is a record of divine *Self-Revelation*. "Israel's sacred literature is primarily a school of divine knowledge for the whole world." Its permanent interest for mankind lies in the fact that "in the history a supreme moral personality is unveiled." No single book of the Old Testament marks a greater advance in this disclosure of the divine character and will than the Book of Exodus. Since God reveals himself by action as well as utterance, and since "the maximum of gracious possibility cannot be manifested without miracle," as even A. B. Bruce admits, it should not surprise us to find in this book that abundance of the miraculous which has already been noted and which demonstrated so clearly Jehovah's independence of the present order of nature and showed him to be "a free, spiritual being, to whom the moral interests of the universe are of higher importance than the uninterrupted maintenance of physical law."* The main purpose of the ten miraculous plagues, directed against those natural agencies which had been deified by the Egyptians, beast and insect, sun and soil and river—a purpose which is explicitly stated over and over in the course of the narrative—was the demonstration of the exclusive deity of Jehovah.

*Ottley, *Bampton Lectures*

Not by action only, but also by utterance, by direct teaching, by the requirements of the decalogue, and especially by the development of the contents and meaning of the name "Jehovah," as well as by the symbolism of the Tabernacle, were the people of the Exodus taught the divine unity, the divine power, the divine holiness, and the divine grace.

In the third place, between the people thus redeemed and the God thus revealed a *Covenantal Relationship* was established, the essential bond of which was the moral law (Jer. vii. 22-23). This covenant of fellowship and love was proposed by Jehovah (Ex. xix. 5), "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation;" and accepted by the people (Ex. xix. 8; xxiv. 3, 7). "All that the Lord hath said will we do, and be obedient;" and solemnly ratified by sacrifice and the interchange of blood (Ex. xxiv. 4-8).

In the fourth place, one of the ruling ideas of Exodus, as of all Scripture, is that of a *Theocracy*, or kingdom of God. This conception indeed was involved in the covenant relationship just referred to, according to which Israel belonged to Jehovah and he was Israel's God. The polity of Israel as organized at Sinai was an external embodiment of this idea, but that this outward, local, national embodiment of the idea was only preparatory and typical, and that the kingdom of God to be finally realized was universal and spiritual, was clearly shown in Exodus not only by the conclusion of the song of deliverance at the Red Sea, "Jehovah shall reign forever and ever," but also by the terms of Israel's mission as God's minister to the world, "all the earth is mine, and ye shall be unto me a kingdom of priests and an holy nation." Here we see the universality of God's kingdom: Israel, as the priestly nation, was to teach religion to all mankind. We see also its spirituality: it was to be a kingdom of holiness. This passage, therefore, is one of the principal bases of Messianic hope and prophecy, the expectation of a kingdom of God world-wide and righteous. For example, the profoundest and richest of all the Messianic prophecies of Scripture are those concerning "the Servant of Jehovah" in such passages as Isaiah xlii., xlix., lii., and liii. The service of Jehovah to which Israel was appointed,

in Ex. xix. 6, was both intensive and extensive, so to speak; it consisted of righteousness on their own part ("an holy nation,") and the teaching of righteousness to the world ("a kingdom of priests.") So in the passages in Isaiah which picture that personal servant of Jehovah who was to realize this ideal which Israel had failed to attain, he is represented as doing so by his personal righteousness and by his teaching of religion to all the earth, and thus establishing a kingdom of God in the world universal, spiritual, everlasting.

These fundamental conceptions of Exodus, therefore, concerning the redemptive action of God, the revelation of his character and will, the separation of a people from the world in covenant fellowship with himself, and, through their consecrated service, the establishment of his kingdom in all the world, are those which run through all Scripture.

THE SERVANT OF JEHOVAH AS AN IDEAL MAN.

REV. GEO. M. LAYMAN, M. A., PIQUA, OHIO.

I.

The present article will not attempt a survey of the entire field of Servant Literature, but will rather aim to establish three propositions: First,—that certain passages of Scripture speak of an *ideal* Servant conceived of as an *individual*; second,—that this Servant had a distinct vocation; third,—that in Christ was revealed the historical counterpart of this individual, and that therefore the Christian world is correct in seeing in Jesus of Nazareth the realization of the Ideal Servant.

The first distinction we must take is that between the Servant and the Messiah. Failure to take this distinction often causes confusion in the popular mind. Though, as we shall show later on, many of the Servant passages can only be intelligible as referred to the Messiah, Jesus Christ, yet we shall see that Moses, Caleb, David, and other of the prophets are given the same title. More than that, the whole people of Israel is frequently addressed as servant, while in the later chapters of Isaiah that term is applied to all true members of Zion. Thus the term Servant is

broader than Messiah, though Messianic Prophecy is far more wide-reaching than prophecy concerning the Servant. Beginning with the Protevangelium of Gen. iii. 15, Messianic Prophecy follows down through the books of the Old Testament to find its fulfilment in the New Testament. The conception of the Servant is but one phase of such prophecy, setting forth the suffering Saviour in contrast to the conquering King, as Messiah is portrayed in Isaiah 9th and 11th chapters. Evidently then the Servant prophecies form but a segment in the great circle of Messianic prediction.

In its primary usage the word Ebhedh (Servant) signifies a slave; taking on new significance it comes to mean ministers or courtiers as Gen. xl. 20, "Servants of Pharaoh;" whence the sense of worshipper, "We are servants of the God of heaven" (Exra v. 11). From this usage transition is easy to an ambassador of God—a frequent usage in the last twenty-seven chapters of Isaiah. In this sense Moses, David, Caleb, and the prophets in general were called servants of Jehovah. "My servant Moses is not so. He is faithful in all my house" (Num. xii. 7). See, also, Josh. i. 7; Psal. lxxxix. 3, etc. However, the present discussion will concern itself with an examination of the term Servant as used in the later chapters of Isaiah.

In arguing that the Servant is an *ideal individual* this article does not propose to discuss historically, all the theories advanced on this perplexing question. Discussion turns rather towards the Servant's vocation, and the manner and method of his fulfilment of his mission. There are those who believe that the Servant of Isaiah, chapters xl. to liii., is always individual. Only a strained exegesis can support such a view. On the other hand, many scholars, among whom are Hitzig, Reuss, and others, together with modern Jewish interpreters, maintain that even in such passages as Isaiah xlii. 1-5; xlix. 5-9; l. 4-10; lii. 13 to liii. 12, the Servant is Israel as a whole—as a historical nation. Did these passages stand alone, no one would advance such an opinion. As it is, liii. 1-6 cannot be explained on this hypothesis. The speakers would then of necessity be the gentile nations. That Jehovah's people should bear the chastisement of the gentiles' sins is nowhere else hinted at in the Old Testament. Again, no prophet would ever have conceived of the gentiles as teaching such ideas

of religion as are contained in this passage. Furthermore, xlix. 5, 6, prove that the Servant was distinct from Israel, and had a duty to perform in "restoring the preserved of Israel." To refer these passages to a Servant co-extensive with Israel as a nation is, to my mind, to take an untenable position. It is a significant fact that pre-Christian Jewish interpreters did not so apply them.

It must be admitted that these arguments do not apply, with equal force, against the hypothesis that the Servant is a spiritual Israel. Nor yet are they so cogent against the conception of an ideal Israel thus making "the Servant first of all a personification of Israel." Those who advocate a collective ideal argue that the prophet would not have spoken in almost the same breath of a Servant, Israel, and of a Servant, an individual. But once grant, as they must, the transition from a historical to an ideal Israel, and nothing prevents transition from the Servant, Israel, to the Servant, an ideal *individual*. Context and exegesis certainly favor the latter rather than the former transition.

In this connection the theory of Laue and some other recent critics, that these four passages (xlii. 1-5; xlix. 5-9; l. 4-10; lii. 13 to liii. 12) form a collection of poems (Ebedh Lied), which were interpolated into the text at a later date, has a bearing of importance. If this hypothesis were once proven, then we could believe that Isaiah had in mind the nation, as a whole, but the author of these passages an individual. Thus would the individuality of the Servant be rendered still easier of proof. Once more, plainly Isaiah liii. teaches vicarious suffering. Can an ideal Israel suffer for the sins of the individual? Plainly the prophet's vision revealed an individual, a teacher, but far more, a Saviour from sin through vicarious suffering.

Delitzsch says of the Servant in these latter chapters of Isaiah: "To express it figuratively the idea Ebedh Jahveh is a pyramid. The lowest course is Israel as a whole; the middle section that Israel which is so not only *kata sarka*, but also *kata pneuma*; the top is the person of the Mediator of salvation, who rises out of Israel."* So strongly has this conception appealed to many thinkers that they have freely adopted it. Yet it is not convincing. For have we not failed to find an ideal Israel in the Servant passages, therefore, the middle course of this pyramid is wanting.

**Commentary on Isa.*, vol. 2, page 118, Funk & Wagnalls Company.

II.

Has the Servant a well defined vocation? and if so how is it fulfilled? Only the four passages previously designated require examination; for a brief glance will suffice to show that no mission is mentioned in other passages. "In none of these passages (xli. 8; xliii. 10; xlv. 1, 21, 26; xlv. 4; xlviii. 20,) is there any mention of a mission which Israel as the Servant is commissioned by Jehovah to fulfil. But xlii. 1-4—[likewise xlix. 1-9; l. 4-10; lii. 13 to liii. 12]—is occupied *in extenso* with the vocation of the Servant."*

Examining now the passages in their order, we take up first xlii. 1-9. Again we are face to face with the question "who is the Servant?" Context and exegesis point strongly to identity with "the one raised up from the north" (Cyrus?—xli. 25). This is rendered more apparent by joining xli. 25 directly to xlii. 1, and considering the intervening verses parenthetical. If the objection be raised that Cyrus is nowhere else called Servant, it is only necessary to call attention to xlv. 28, and xlv. 1, where he is called "my shepherd," "my anointed." But Cyrus cannot be the Servant of our other three passages, for mention of his work has already ended with previous chapters. Yet these other passages are so closely related to the present one that it cannot be divorced from them; the Servant of each must be identical with the Servant of the others. Notice the similarity in terms, xlii. 6, "The isles shall wait for his law," with xlix. 2, "Listen [the Servant speaks] O isles unto me." Again, would the prophet picture the conquering Cyrus, crushing nations as he advanced, as a man of gentleness and mercy, sparing the bruised reed or smoldering wick? Cyrus cannot be the Servant.

Whence the Servant's commission? Answer, from Jehovah. "My chosen, I have put my Spirit upon him (xlii. 1). Commissioned by Jehovah, the Servant has a duty to perform, even to bring forth and establish judgment in all the earth. The Hebrew word *mishpat* (judgment) is one with a wide diversity of meanings. Generically arranged they are (1) a legal process (xli. 1); (2) an individual inherent right (xl. 27); (3) set-ordinances instituted for life and worship; (4) ideas of righteousness, truth, equity as in accord with Jehovah himself. In this sense the term

*Schian, *Ebedh Jahveh Lieder*, page 19.

includes both ethical and religious elements. This is the sense of the present context.

The method, or as George Adam Smith terms it, the "temper" of the Servant's service, is worthy of notice, "He shall not cry, and he shall not lift up nor make his voice to be heard in the street, the bruised reed he shall not break and the wick that faileth he shall not snuff out, yet to truth he shall bring forth law." Strange words in the light of Hebrew prophecy, which was never gentle in its message. Listen to the prophet himself: "Lift up the voice as a trumpet" (lviii. 1). Sing, publish, declare, cry aloud, "for Zion's sake I will not hold my peace" (lxii. 1). We must conclude then that the Servant is fearless in his message, yet without self-boasting. Though gentle, he is firm. While careful not to snuff out the wick that burns dim and low, yet he can in no wise compromise law or righteousness.

The next passage for consideration is xlix. 1-9. Together with this l. 4-10 must be joined, for the prophetic function of the Servant's vocation is especially apparent in both these passages. In xlix. 1-9 our thesis of an ideal individual meets an objection. The third verse reads "My Servant art thou, Israel in whom I will be glorified." To explain away the inference that the nation, Israel, is the Servant, we may divide the passage, making verses, 1-4, refer to Israel, a nation, or we may say Israel is a name given to the individual, or we may explain the word Israel as a gloss, which latter view is supported by the fact that the Septuagint uses a similar gloss in chapter xlii. Grammar and exegesis are both against dividing the passage into two sections.

Examining closely these passages, which lack of space forbids us to quote, we first notice that the Servant's preparation for service, begins early, in the womb; that he may grow up, upright and pure in the sight of those whom he is to instruct. He is skilled in the art of speech; his mouth "set as a sharp sword;" not that he is gifted with the tongue of eloquence, but rather that his words are so all self-attesting in their character that they carry conviction. But the Servant not only instructs, he also listens. He listens for the words of Jehovah, whether heard in revelation or in contact with nature and man. He who would give comfort must be a good listener. Before this third passage closes we are shown another phase of the Servant's mission. He becomes a

martyr. "I gave my back to them that smite and my cheek to them that tear the beard" (1. 6). (Nothing is so insulting to an oriental as pulling his beard.) Yet, under persecution, the Servant remains steadfast.

We come now to the last of the Servant's passages. This 53d of Isaiah has always been considered by the Christian world as pre-eminently the greatest Messianic passage of Old Testament prophecy. Before the coming of Christ, Jewish writers, also, had considered it such. The person of the passage is the suffering Servant. His sufferings are penal, yet not a result of his own sins, but of the sins of others, therefore, vicarious. The prophetic function of the Servant has here given place to the priestly. The Hebrew mind conceived of all pain as penal, but no other prophet, except it be Jeremiah, thought of vicarious suffering of man for man; even though the whole idea of the Levitical priesthood rested on the theory of substitutionary sacrifice.

Though the present passage delineates the suffering of the Servant, it opens with a declaration that he shall be exalted, that "he shall prosper and rise and be exceeding high."

Vindication is assured the sufferer. Pain shall bring forth glory. He whose visage is so fearfully marred "shall startle nations, and cause kings to cover their mouths before him." "Yet," the speakers continue, "despised and rejected of men, he was a man of pain and acquainted with affliction, and as one we do cover the face from." In the prophet's mind was a picture of that hideous and loathsome disease, leprosy. But now, at last, the speakers understand that the Servant suffers for those who have despised and rejected him. "Surely our afflictions he hath borne and our pains he hath carried them, yet we did consider him stricken, smitten of God and afflicted. And he was pierced for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes are we healed. We all as sheep went astray, every one to his own way we turned, and Jehovah has caused to light upon him the iniquity of us all" (liii. 4-6). But as the passage begins with a declaration of the Servant's exaltation so it ends, "Therefore, will I divide him a portion with the great, and he shall divide the spoil with the strong because he poured out his soul unto death, and was numbered with the transgressors" (liii. 12).

Thus we close our delineation of the vocation and work of the Servant. The climax is reached in this 53d chapter. His mission is that of prophet, priest and king. Let us sum up his characteristics: First, as king—establishing judgment (xlii. 2), exalted (lii. 12), victorious (lii. 13); second, as prophet and teacher—called (xlix. 1), given special preparation (xlix. 2), possessing the art of speech (xlix. 2), delivering a message of absolute truth (xlix. 2), open to instruction (l. 4, 5), steadfast under persecution (l. 6); third, as priest—a vicarious sufferer for the sins of others (liii.).

III.

One subject yet remains for examination. Can we determine who the person of the Servant is? Can we identify the *ideal* with the *historical* individual? The question takes three forms: First,—whom did the prophet mean; second,—to whom did his auditors refer these terms; third,—whom shall we, in the light of subsequent history, believe the Servant to be? The first part of this article declared for an individual as against a collective Servant. It is very doubtful if the prophet himself had a clear vision of the person of the Servant, and yet the marvelous delineation of the 53d chapter is hard to explain otherwise. There is a law of interpretation, that I believe will stand, which lays down the canon that a prophet always spoke for his own generation. This being true, the condition of the people will materially effect their conception of the Servant. These chapters, no matter when written, are certainly descriptive of the Exile. Israel had once hoped for a Messiah who should be a conquering King; that hope could no longer be cherished. Her hope must now center on spiritual deliverance. It would seem, then, that for the nation in exile, the Servant was looked for as a hoped for deliverer from spiritual bondage, not that the people fully understood the prophecy, however.*

The third form of our question still awaits an answer: Whom shall *we*, in the light of subsequent history, think the Servant to be? The Christian world answers almost with one voice, Jesus, the Christ. He in whom was fulfilled the threefold office of

*Cf. at this point G. A. Smith, *Expositor's Bible, Isa.*, vol. 2, page 273, following; also his *Modern Criticism and the Preaching of the Old Testament*, page 168, following.

prophet, priest and king. Not that all Christian scholars would say that the passages are, in the first instance, Messianic. Many believe they speak of a man of the time, possibly Cyrus, or Jeremiah, or some other religious teacher, or the prophet himself, or, as has been shown above, of an idealized or spiritualized Israel. Yet these same thinkers recognize in Christ the historic fulfilment of the portrait. In him the indefinite sketch is filled in as it were, and stands out on the canvass.

What a wonderful picture of the life and work of Christ. New Testament writers refer to it freely as fulfilled in him. As a teacher he was gentle, yet fearless. His voice, though never heard in the street in violent dispute, never hesitated to let itself be heard when occasion demanded. He dealt kindly and gently with the despondent and heavy hearted, breaking not the bruised reed, saying to the sin-sick, "Come unto me and I will give you rest." A light to the gentiles, he opens their sin-blind eyes. Like the Servant, he was pre-eminently a teacher, revealing to men the way of salvation. Despised and rejected of men his own received him not (Matt. ix. 12). He took on him our infirmities (Matt. viii. 17). He bore the iniquities of mankind. Vicarious suffering is the central thought both of the vocation of the Servant and of the work of Christ. It may be possible to be too literal in making the application of the Servant passages to Christ, but we do well not to err on the other side.

EMPHASIS IN THE GREEK NEW TESTAMENT.

REV. ARTHUR JOHN WAUGH, A. M., PHELPS, N. Y.

The English Version of the Holy Scriptures of the New Testament shines with the clear and silvery light of the moon as she enters her last quarter. Sunlight only radiates from the original Greek. It was a God-chosen language and a providentially developed tongue, ere it became the depository of the last revelation that God has given humanity. The Revised Version may be a nearer approach to the effulgence of the full moon, but no translation can be anything more than this. There is plenty of light for one to walk in, plenty of light to be saved in; but if one would bask in noonday splendor, he must step forth under

the rays of the original. Of course, a mere smattering of Greek will not do. One must know the language, all its nicer points, all its powers of expression, else there will be clouds, thick ones, between him and his orb of day. In reading the identical words that the Apostles penned, there is vital warmth as well as light. Although the Bible has been called "the most translatable of books," there is no rendering of the niceties of that queen of tongues, the Greek.

A minister, of all men, should be a profound master of the New Testament in the original. One cannot teach another what he does not understand himself. For his own edification and enjoyment of God's Word, he needs to drink the cool water up near the fountain-head of the Bible Jordan, and not down stream, where it is mingled more or less with the inflow of outside waters. If one of Christ's servants would speak with anything like that authority with which his Master spoke, let him first be sure that he has the Master's message in its purity. The excuse as to limited time, is really no excuse at all. To know the original is an immense saving of time. If Macauley, well along in years, absolutely mastered the Italian language in six weeks, and was then ready to write critiques on all her great poets, this shows what a cultivated mind is able to do.

In the Greek of the New Testament, we have a language whose rules are definite and whose usages are precise. As Dr. E. P. Barrows says, "Turning now from the Hebrew of the Old Testament to the Greek of the New, we have a language very different in its structure; elaborate in its inflections and syntax, delicate and subtle in its distinctions, rich in its vocabulary, highly cultivated in every department of writing, and flexible in an eminent degree; being thus equally adapted to every variety of style—plain unadorned narrative, impassioned oratory, poetry of every form, philosophical discussion, and severe logical reasoning: in a word, a language every way fitted to the wants of the gospel, which is given not for the infancy of the world, but for its mature age, and which deals not so much with the details of particulars as with great principles, which require for their full comprehension the capacity of abstraction and generalization."

The matter that especially interests us to-day, amid all the excellences of this noble tongue, is its use and control of emphasis.

This has been too much neglected in a language of such remarkable expressiveness even in the written page. With the human voice added, no wonder that we read of the Golden-mouthed Chrysostom; or that when the gospel heralds appeared in parts of Macedonia, the people cried: "Those that have turned the world upside down are come hither also."

We desire to speak on the matter of the discovery of the emphasis, its bearing on the proper understanding of the Word of God, its usefulness in the public reading of the Scriptures, and the doctrinal significance it may at times have.

I. SOME OF THE LAWS OF GREEK EMPHASIS. In his "Handbook to the Grammar of the Greek Testament," published in England, S. G. Green says: "Since, in an inflected language like the Greek, it is unnecessary to indicate the grammatical dependence of words by their order, the arrangement of a sentence may be indefinitely varied for purposes of emphasis; and there is, perhaps, not a paragraph in the New Testament in which the collocation of words does not indicate some subtle meaning or shade of thought, scarcely to be reproduced in the most accurate translation." He also truly says: "Generally speaking, the emphatic positions are at the *beginning* and the *end* of a clause, especially the former." We cannot read our Greek, therefore, as we do our English. In our rhetorical sentences, we pile item upon item, thought upon thought, clause upon clause, then attempt to grasp the whole weight and hurl it against a man with sledge-hammer stroke. Not so is it in the language of the Testament. The Greek does not attempt to crush a man with a heavy weight, but he first knocks him down as with a stroke of lightning. After he has his man once at his feet, he attends to the other smaller particulars at his leisure. In English we may tire a man out before we convince him: in Greek one convinces him first before he gets tired out.

All the Greek grammarians seem to be united as to the laws pertaining to this matter. Kühner says: "There are two kinds of position, the usual or grammatical, and the rhetorical or inverted. The first denotes the logical and grammatical relation of the members of a sentence; the second makes one member of a sentence, which is especially important, more prominent than the other members, by giving it a position different from the usual

or grammatical order of the words. Generally, both the first and the last place in a sentence is considered emphatic, when words stand there, which, according to the usual arrangement, would have a different position." This stupendous emphasis, which we can only represent by the voice, the Apostle Paul was able to stamp forever on his written words by the law of position. It may be illustrated in a hundred places, but it is vividly represented in Heb. vii. 4, Rotherham's translation: "Now CONSIDER *how great* is this one, *to whom* A TENTH Abraham gave, out of the choicest spoils, THE PATRIARCH!" As Kühner also declares, "Ideas that are alike or similar, or especially such as are antithetic or opposite, are made emphatic in their position, by being placed near each other." A repeated word placed side by side with itself may mar the beauty of English, but in Greek it brings out a strong point. Take the Apostle's words to the Gal. ii. 19, "For I THROUGH LAW TO LAW died, in order that TO GOD I may LIVE. With CHRIST I have been crucified." So in Romans xiv. 2-3, "the one eating" and "the one eating not" are placed as close together in the sentence as they can lie, are thus contrasted, and are exceedingly emphatic. In Matt. x. 21 we read: "Shall deliver BROTHER BROTHER to death, FATHER CHILD, and shall rise up CHILDREN against PARENTS, and shall kill them." In Romans ix. 20, the two similar words from the same root, "mould," are thrust together with mighty force, "Yea verily, O MAN, who art THOU, answering back to GOD? Shall say the MOULDED to the MOULDER, WHY hast Thou made *me* THUS?" So in Matt. xii. 26, "And if SATAN SATAN *expels*, against HIMSELF he is divided."

Perhaps the completest treatise on Greek composition is the learned essay of Dr. Charles Short on "The Order of Words in Attic Greek Prose." He says: "When the finite verb has its subject expressed and a simple object, very commonly the subject stands first, then the verb, and the object last. When the verb is emphatic, it often stands first, the subject and object following, the more emphatic commonly last. When the object is very emphatic, it is put first, the subject and verb following, the more emphatic commonly last." It is clear, therefore, that these three simple parts of ordinary sentences can be arranged in six different orders, to say nothing as to the subordinate elements; and

it is the mind of the speaker or writer, the *point* that he wishes to emphasize, that settles the matter. Often we find the verb at the beginning of a sentence or a predicate adjective, and it is not thrust forward in that manner without a sufficient reason. This is the case in all of the Beatitudes, hence the blessedness or happiness of the persons referred to is distinctively brought out. So also are predicate nouns thrust to the front, as in John iv. 24, "A SPIRIT is GOD, and they that worship Him must worship Him in SPIRIT and in TRUTH."

In the few instances in which the object is put at the head of everything else, it is because it is to be very strongly marked. The point so clearly made is often thoroughly hidden as far as the English is concerned. When the poor recovered blind man was having his tussle with the Pharisees, who were trying to browbeat him, to take the honor of the healing from Jesus, and to make him out a bad character, the poor fellow hurled this sentence at them: "We KNOW that SINNERS God does not hear; but if any one is God-fearing and does his will, THIS ONE he HEARS."

The ordinary construction in Greek sentences is to place the governing words before those that are dependent upon them. Therefore, as Mr. Green states in his "Handbook," "The opposite constructions are emphatic. Hence oblique cases standing out of place and before their governing words, are to be enforced with greater stress of voice. For instance, in Romans xii. 19, we easily discern that the thought of the Apostle regarding the spirit of revenge so common in the human breast is that vengeance is not a prerogative of man, hence he must not usurp another's function: it belongs to God. "Not avenging YOURSELVES, beloved, but give place TO WRATH; for it has been written, MINE is VENGEANCE, I WILL REPAY, saith the Lord." So in I. Cor. iii. 9, there is another most remarkable instance of impressive thought. After telling the Corinthians that the one that plants and the one that waters are one, that each will receive his reward, just that due according to his labor, Paul thrusts to the head of the next sentence, at the head of each of its three clauses, the word God in the genitive case, in this fashion: Each shall receive his reward, for "GOD'S FELLOW-WORKERS are we; GOD'S farm, GOD'S building are ye:" work and workers belong to God, everything; hence the matter of pay is secure enough.

The writer to the Hebrews, in showing what a great wonder and assurance it is that God should take an oath in the matter of his promises unto us, says: "For MEN indeed swear by the greater, and to them of ALL CONTRADICTION the end, as regards confirmation, is THE OATH." Here "oath" as the subject of the second clause is so emphatic as to lie at the end of the sentence; and all its attendants precede it, rendering them also highly emphatic.

Rotherham, in his "New Testament Critically Emphasized," gives as one of his laws for discovering the important thought "the law of repetition." No personal pronouns are needed in the nominative case in Greek, as the form of the verb shows just what they are. When they are written, therefore, it is to call especial attention to them. Hundreds of instances of prominent pronouns will be discovered by any reader of the New Testament in the original. It is a most noteworthy circumstance, however, that our blessed Lord used the pronoun referring to himself with great frequency and force, as his words are translated for us by the Gospel writers. This was one of the very circumstances that aroused so thoroughly the hostility of the leaders of the nation against him. Other words and expressions are so conspicuously repeated as to impress upon us the fact that the writer is bound that they shall not escape our attention. This is the case, evidently, with the Apostle Paul in his letter to the Colossians i. 28: "Warning EVERY MAN, and teaching EVERY MAN in all wisdom, that we may present EVERY MAN perfect in Christ Jesus."

Broken utterance, such as we often indicate by the use of the dash, is occasionally found; and this would naturally be understood to indicate strong feeling. Thus Paul starts out in that marvelous chapter, the thirteenth of First Cor., after this fashion: "If with the tongues of MEN I speak—and of ANGELS—and have not love, I am become as SOUNDING BRASS or a TINKLING CYMBAL." Many readers have noted, perhaps, that there is no conclusion stated after the conditional clause, when Jesus is telling about the fig-tree that for three years had not borne any fruit. The Master's silence there, because it is silence, speaks loudly. It compels the listener to fill out the sentence for himself. "And if indeed it bear fruit—but IF NOT, then in the FUTURE thou shalt CUT IT DOWN" (Luke xiii. 9). The thought evidently is that all

the fig-tree's past unfruitfulness will be forgiven and forgotten if it will only begin its duty again. What a lesson the application of that thought is to us all! In our suffering Master's agonizing prayer in the garden, there is another remarkable omission of the conclusion: "FATHER, if Thou wilt take away this cup from me—nevertheless not MY WILL but THINE be done" (Luke xxii. 42). A flood of tears, no doubt, prevented the completion of that little sentence.

Contrasted words, phrases, and clauses, are very emphatic. They have the effect of antithesis in our own language. There are six such in 1 Tim. iii. 16, where Paul is speaking of the mystery of godliness. He says: "And without controversy great is the mystery of godliness;

He who was MANIFESTED in the flesh,	JUSTIFIED in the spirit,
SEEN of angels,	PREACHED among the nations,
BELIEVED on in the world,	RECEIVED up in glory."

Note the suggestive contrasts in John iii. 20-21: "FOR EVERY ONE doing EVIL HATES the light, and does not come to the light, lest his deeds should be reprov'd; but the one doing the TRUTH comes to the LIGHT, in order that his deeds may APPEAR that IN GOD they are wrought." What a rebuke to the idea that the ministry can accomplish the most for God through human attainments and polished utterances rather than by presenting yielded instrumentality, is found in the words of the Apostle to the Gentiles in I. Cor. ii. 1 and 5! He there reviews his own success in these words: "And I, coming to you, brethren, came not proclaiming to you the mystery of God according to EXCELLENCY OF SPEECH and of WISDOM, in order that your FAITH may not be in the WISDOM OF MEN, but in the POWER OF GOD."

A most intense alternative is presented in Phil. i. 23. Paul says: "For I am held fast by reason of the two considerations, having the desire to DEPART and to be WITH CHRIST, which is UNSPEAKABLY BETTER, and to remain in the FLESH, more expedient on account OF YOU."

Double negatives in Greek do not destroy each other and make an affirmative, as in our language: they only render the denial the more intense. One circumstance that darkens Peter's conduct in the court of the high priest so sadly is the fact of his stout and repeated declaration to the Master himself that he could cer-

tainly be relied upon to go even to death rather than desert his Lord and Master. Not only the double negative and other intense expressions fell from his lips, but probably strong gestures of dissent were made when Christ suggested the awful testing that awaited him. As recorded in Mark xiv. 31, "But he the rather said vehemently, If it is necessary that I die with thee, NO, NEVER will I DENY thee." Christ also used a double negative in his emphatic statement regarding the infallible nature of the law, Matt. v. 18: "For VERILY I say unto you, until shall pass away the HEAVEN and the EARTH, NOT ONE IOTA NOR ONE TITTLE shall pass away from the law."

A most instructive illustration of emphatic pronouns expressed, of vivid contrast, combined also with a very unusual order of words, is found in the mad language of the Pharisees towards the formerly blind man, now recovered, who had so cornered them repeatedly in their unreasonable attacks upon Christ. In John ix. 34, we read: "They answered and said to him, IN SINS WAST THOU BEGOTTEN, THE WHOLE OF THEE, and dost THOU teach US? And out they cast him."

PRE-ADUMBRATIONS OF THE TRINITY.

PRINCIPAL WILLIAM CAVEN, D. D., TORONTO, CAN.

The doctrine of the Trinity is clearly revealed in the New Testament. Unitarians were wont to deny this, and they attempted so to explain the passages which most explicitly declare the deity of the Son and the Spirit as to evade their testimony. In this sort of exegesis it was, of course, necessary to apply much violence to Scripture. The Unitarians of the present day, having ceased to regard Scripture as the rule of Faith, are relieved from the necessity of following the strange interpretations of Priestly and the class which he may be said to represent. Unitarians of the type of Parker and Martineau are willing that the New Testament should be regarded as an orthodox book. The New Testament, they tell us, records the best religious thought of the time in which it was written, and has value as stimulating the religious feelings

of men in all ages, but it must not be cited as final authority in doctrine. It is surely something to have it conceded that the New Testament is on our side.

If the New Testament—the completed revelation of divine truth—teaches that there are three Persons in the unity of the Godhead; nay, if this doctrine is so woven into the warp and woof of the Book that you hardly impair the evidence for it by leaving out of view the outstanding texts in which it is most obviously stated or contained, the fundamental character of the doctrine becomes certain, and the Christianity of the New Testament undergoes radical change if the doctrine is denied. The entire scheme of Redemption is inseparably bound up with the doctrine of the Trinity. The Father commissions and sends his Son into the world as the Savior. The Son, by his obedience unto death, accomplishes his undertaking; and, having expiated our sin, ascends to the Father's right hand, exercises universal dominion and shall finally come again, to judge the world. The Holy Spirit, as executive of the Godhead, takes of the things which are Christ's and shews them unto us, guides us into all truth, regenerates us and prepares us for heaven. The doctrine of the Trinity, therefore, underlies the entire method of redemption, and to deny it is to deny redemption. And, indeed, the logic of human thought has proven to all men that it is so; for no real Unitarian believes in redemption as understood by the Church of God. The cultivation of character by moral discipline takes the place of redemption with those who reject the doctrine of the Trinity: forgiveness of sin through atonement is no part of their creed.

The prominence which the doctrine of the Trinity, as involved in the plan of grace, thus has in the New Testament, would certainly lead us to expect that this doctrine would be at least foreshadowed in the Old Testament: for the covenant of grace is one and the plan of salvation is one. The Old Testament is part of the Bible and contains a revelation of grace; and though it was reserved for the New Dispensation to make full and clear discovery of the mystery of godliness, the Old Testament was intended to prepare the Church for the wonderful disclosures that should follow. The roots, at least, of the deepest and most spiritual teachings of the New Testament are found in the Old. Those who, like the Gnostics, did not regard the Jewish economy

■

as from God would necessarily reject the conception that the New Testament is in any measure anticipated, or prepared for, in the earlier Scriptures; but no one to whom both Dispensations are divine can have any good ground for so doing: "*Novum Testamentum latet in Vetere, Vetus Testamentum patet in Novo.*" This is the belief of the Church universal. There is, therefore, a strong probability that the great fact of the Trinity will not be quite unknown to those writings which prepared the world for the Advent and the work of the Redeemer.

It is not claimed that we find in the Old Testament clear and formal declaration of the existence of three Persons in the God-head—clear statement of the doctrine that the Father is God, the Son God and the Holy Spirit God. No one who marks the *progress* of revelation in unfolding doctrine—even within the limits of the New Testament—would look for any such disclosure in the Old Testament; but in view of the relation between the Old Dispensation and the New he would naturally expect that a doctrine so fundamental in redemption as that of the Trinity would, in some way and in some degree, cast its shadow before. Remembering that the plant, in all stages of its growth, is represented in the seed, he would be prepared to find in the Old Testament, as touching the main things in redemption, not "the full corn in the ear," but at least the seed from which it is developed. One does not need to be a complete Darwinian to admit this.

It is an interesting view that the Old Testament is preëminently the revelation of the Father, the Gospels the revelation of the Son and the Epistles the revelation of the Spirit; but those who most maintain this view are generally careful to say that as each Person of the Trinity coöperates with the others in all parts of the redemptive work, so writings which specially belong to the earlier stage of the history of redemption may be expected to contain references not only to the work of the Son and the Spirit (as is certainly the case) but also to their Personality. Everything, then, that we know of God and of his word would lead us to look in the Old Testament for hints and implications, at least, of this great doctrine of the Trinity.

What proof have we, then, of this position?

1. While the fact that there is but one God is greatly emphasized in the Old Testament, and the gods of the nations are de-

clared to be the work of men's hands, we have plural nouns, *Elohim* and *Adonai*, employed to designate the only living and true God. We have also corresponding pronouns and verbs, in several instances, in the plural. In Genesis i. 26, *Elohim* says: "Let us make man in our image, after our likeness." In Gen. iii. 22: "Behold the man is become as one of us;" in xi. 7: "Go to, let us go down." Noun, pronoun, verb all plural. In a good many other places a plural verb is used with *Elohim* (see Gen. xx. 13; xxxv. 7; Ex. xxxii. 4; 2 Sam. vii. 23, &c.). There are various explanations of the use of this plural. Some regard it as pointing to an early polytheism; others as the plural of *excellence* or *majesty*; others as signifying all that is above man—thus uniting God and his angels; others still, as indicating the fullness of the divine perfection. We cannot justly press these plurals as proof of a plurality of Persons in the Godhead. We may say with Calvin: *Mallem firmioribus testimoniis*; but when, in the progress of revelation, the doctrine of the Trinity is clearly made known to us, we cannot fail to reflect that these plural terms lay a foundation for the truth afterwards fully brought to light. There are very serious objections to the other explanations referred to. It is certainly much less probable that *Elohim* should be a relic of polytheism, or a term comprehending God and the angels than that it should imply a plurality which remains wholly a mystery till the Incarnation and Pentecost lift the veil.

2. The Theophanies of the Old Testament may be adduced as proof. Some of these at least supply almost unmistakable evidence of plurality in the divine nature. I do not argue from the fact that "no man hath seen God at any time, or can see;" which might conflict with seeing the Son before his incarnation, as well as with seeing the Father. Strictly speaking the Theophanies were not actual appearances of God, who is a Spirit, but manifestations which gave assurance that God was in direct communication with those to whom he is said to have appeared. The proof lies in the fact that the Person who appears is called God or Jehovah and speaks as God, while he is also *sent* by God and called the *Angel* of Jehovah.

In Gen. ch. xvi., "the Angel of Jehovah" finds Hagar in the wilderness, tells her that he "will multiply her seed exceedingly, so that it shall not be numbered for multitude." It is added:

"And she called the name of Jehovah that spake unto her, 'Thou God seest me.'" In Gen. xviii. 2 we read: "And Abraham lift up his eyes and looked, and, lo, three men stood by him and Abraham said, my Lord, if now I have found grace in thy sight &c.;" addressing him as if the three were one, or as if one had evident superiority to the others. Then this "man" whom Abraham addresses as Adonai is in v. 13 expressly called Jehovah; which name he again received in vs. 17, 19, 20, 26, 33. The remarkable interview of ch. xviii. is thus introduced: "And Jehovah appeared unto Abraham in the plains of Mamre," and it is concluded thus: "And Jehovah went his way, as soon as he had left communing with Abraham." Ch. xix. which records the destruction of the cities of the plain, begins thus: "And there came two angels to Sodom at even." The third "man" is not with them. And yet, after many references to the two in the sad recital of this chapter, the 21st verse, reads: "And *he* said unto Lot, see I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken." And then we are told that "Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven."

In Gen. ch. xxxii., a man wrestles with Jacob before he passes over the brook Jabbok. This man changed the patriarch's name to Israel; "and Jacob called the name of the place Peniel (the face of God), for I have seen God face to face and my life is preserved." As we read in ch. xlviii., Jacob before his death blessed the sons of Joseph and said: "The Angel which redeemed me from all evil bless the lads." And in Hosea xii. 4 we are told that Jacob had power over the Angel and prevailed even the Lord God of hosts; the Lord is his memorial."

In Ex. iii., the Angel of Jehovah appeared unto Moses in a flame of fire, in the bush; called upon him to put off his shoes, for he stood on holy ground; spoke of the Israelites as his people, whom he was sent to deliver; and then made himself known to Moses as *I am*—Jehovah.

In Exod. xiii. 21, we read that on their departure from Egypt "Jehovah went before the people, by day in a pillar of a cloud, to lead them in the way, and by night in a pillar of fire, to give them light;" and in the next chapter the same leadership is thus referred to: "And the Angel of God, which went before the camp of

Israel, removed and went behind them." "And of this people it is said in Isa. lxiii. 9: "In all their affliction he was afflicted, and the Angel of his presence saved them."

With the foregoing passages may be classed Zech. ii. 10, 11. In the first of these verses Jehovah promises to dwell in Zion and in the second he says that Jehovah of hosts hath sent him.

3. I shall now refer to several passages which speak of a Divine Person, and which we have New Testament authority for applying to Jesus Christ. We thus establish plurality in the Godhead, unless the Patripassian doctrine be true—which not many are now likely to maintain.

Mal. iii. 1 reads: "Jehovah whom ye seek shall suddenly come to his temple, even the Messenger (Angel) of the Covenant, in whom ye delight: behold he shall come saith Jehovah of hosts." In Mark i. 2 the words which introduce this statement are quoted and the passage is applied to Christ. In Heb. i. 8, 9, the words, "Thy throne, O God, is for ever and ever, &c.," are applied to Christ. In the Psalm itself he who is thus addressed as God is evidently distinguished from the Father in the next verse: "Therefore God, thy God, hath anointed thee with gladness above thy fellows." Jesus Christ applies to himself the words of the 110th Psalm: "The Lord (Jehovah) said unto my Lord (Adonai), Sit thou at my right hand, until I make thine enemies thy footstool." The prediction of Isa. ix. 6, 7, "unto us a Child is born, unto us a Son is given and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," the Lord, again, applies to himself (Matt. iv. 14-16). Micah v. 2 reads: "But thou Bethlehem Ephratah. . . out of thee shall he come forth unto me that is to be Ruler in Israel: whose goings forth have been of old, from everlasting." As recorded by Matthew, the chief priests and scribes—no doubt correctly—regard these words as announcing the birthplace of the Messiah.

We are not seeking to give an exhaustive list of Old Testament passages which, by comparison with the New Testament, establish our Lord's divinity: the passages quoted are quite sufficient for our purpose. We are assuming, of course, that the authority of the New Testament is adequate and decisive in the interpretation of the Old Testament, and cannot here be expected to vindicate

that authority. It will be observed that should we even discount interpretations of the Evangelists we have to deal with those of the Lord himself: unless, indeed, we give way to the rationalism which alleges that the Lord's discourses and sayings are not always correctly reported, or even that he himself might err in expounding and applying the Old Testament writings. It is obvious that the question as to the phrase "that it might be fulfilled" having in some instances an ecclastic meaning cannot affect the passages in which the New Testament finds a divine Redeemer in the Psalms and the Prophets. Let us farther say that, in seeking to give their full meaning to Old Testament words, the question How would they be understood by those to whom they were originally given? is not the only question which is relevant. No doubt the several books of the Old Testament were intended to instruct, warn and comfort those who first received them; but when Christians would learn the depth of meaning in these Scriptures they have the great privilege of reading them in the light of the New Testament. By so doing interpretation is not perverted; it becomes more adequate as well as more instructive. The several parts of the Bible were indeed intended by the divine wisdom for those into whose hands they originally came, but they were also written for the permanent use of the Church of God, and in many places their fullness of meaning is not seen at first—not even yet.

But all that we have yet found in the Old Testament does not go beyond proving *duality* in the Godhead. Can we proceed any farther towards the doctrine of a Trinity? Does the Old Testament know anything of a Spirit who is Divine and Personal, or is it from the New Testament only that we learn of the Holy Ghost? There are in the Old Testament fewer proof-texts for the doctrine of the Spirit than for a divine Messiah; nor is it otherwise indeed in the New Testament. But as the Personality of the Holy Spirit is clearly taught in the New Testament, so shall we find it not doubtfully implied in the Old. If so, we complete the evidence that the doctrine of the Trinity is at least foreshadowed in the Scriptures of the Old Dispensation.

The "Spirit of God" is active in Creation: He "Moved upon the face of the waters" (Gen. i. 2). He "garnished the heavens" (Job xxvi. 13). Unless the Spirit in these passages is a Personal

Being why should the term be used at all? for God is a Spirit, wholly Spirit. In Psalm civ. 30 God "sends forth his Spirit" and "creates" all living things. In Numbers xii. 25 the Spirit rests upon the seventy elders, and they prophesy; even as in the New Testament prophecy is by the Holy Ghost. The Psalmist prays that God would "uphold him by his free Spirit" (Ps. li. 12); and, again: "Thy Spirit is good; lead me into the land of uprightness" (Ps. cxliii. 10). Isaiah speaks of a time when "the Spirit shall be poured upon us from on high" (Ch. xxxii. 15); and in Ch. xlviii. 16, words are used which seem to bring before us each of the Persons of the Trinity: "Come ye near unto me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God and his Spirit hath sent me."

In some of the passages here quoted the Spirit of the Lord, it may be said, is spoken of just as we speak of the spirit of a man, without any implication of a distinct personality. But in this last quotation any such explanation would certainly be incompetent; and in the other passages cited, and a good many besides, the natural interpretation would regard the Spirit as a Person. Comparison with the manner of the New Testament in speaking of the Spirit appears certainly to determine in favor of that view. "Intelligence, volition and separate agency" are ascribed to the Spirit in both Testaments.

We conclude this very brief and imperfect summary of Old Testament evidence for the doctrine of the Trinity by referring to two further passages. The first is the Blessing which Aaron and his sons are instructed to use when they bless the Congregation: "The Lord bless thee and keep thee; the Lord make his face shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace" (Numbers vi. 25-27). No one can fail to compare this tristich with the apostolical benediction. The other passage is Isaiah vi. 9, 10: "Hear ye indeed but understand not, &c." This message is given to the prophet by "the Lord of hosts," who is seen in vision, in the temple. In John xii. 41 we read: "These things said Esaias when he saw his (Christ's) glory; and in Acts xxviii.: "Well spake the Holy Ghost by Esaias the prophet unto our fathers, &c." In both New Testament passages the message given to Isaiah is quoted. This

message, then, is from the Lord of hosts, from Christ and from the Holy Ghost.

The question is sometimes asked : What do the Jews, to whom the books of the Old Testament were primarily given, and who may be supposed well to understand what they teach, hold as to the Trinity? Do the Jews find this doctrine in their Scriptures? If they believe in the Tripersonality of God we may have greater confidence that we are not reading into the Old Testament a truth of later revelation. In asking this question some, perhaps, have even a feeling that the opinion of the Jews is of considerable weight in regard to the doctrine itself. But really the opinion of the Jews, whether at the time of our Lord's ministry or at present, is of little consequence in relation either to the truth of the doctrine or the teaching of the Old Testament regarding it. If the veil was upon the heart of Israel so that the Messiah was not recognized when he came—so that few expected a divine Messiah at all—what reason have we for attaching value to Jewish opinion regarding the doctrine of the Trinity? Even had the Jews of our Lord's time, and before it, held in some imperfect way the Triunity of God, we can readily understand that the prominence which this doctrine had in Christian theology might very naturally account for the Unitarianism of those who regarded Jesus as a blasphemer, because he claimed to be the Son of God. We are not surprised to find that the Jews, as a body, are Unitarian; but certain it is that the sons of Israel whose eyes have been opened to see in Jesus the true Messiah have received him as a *divine* Savior, and have not found the teachings of the Old Testament, which affirms so emphatically the unity of God, any barrier to their belief in the equal deity of the Father, the Son and the Holy Ghost.

There need, then, be no hesitation in saying that the doctrine of the Trinity is pre-adumbrated in the Old Testament. It is not revealed with the clearness with which it shines forth in those Scriptures which record the ministry of the Lord and deliver the completed doctrine of the New Dispensation. This would not be expected by those who apprehended the fact that the course of revelation, like the path of the just, "shineth more and more unto the perfect day." It should be to us a source of great joy that we have a Father in heaven, infinite in goodness as in power, a Saviour who is "God over all, blessed for ever" and a Teacher and

Comforter who is one with the Father and the Son in the unity of the Godhead; and that this great truth, the basis of the Christian faith, is in perfect harmony with all that God has taught even concerning himself from the beginning.

MANNA IN THE OLD TESTAMENT AND THE NEW.

PROFESSOR WM. HOGE MARQUESS, D. D., LOUISVILLE, KY.

Few features of the wilderness experience of Israel were more impressive or significant than the giving of the Manna. It was an often repeated, ever fresh and welcome reminder of the reality of the divine Presence. It was the occasion for the punishment of one generation; it afforded the opportunity and became the means of the education of another. It stamped itself indelibly upon the national memory and called forth the wonder and praise of psalmist and teacher. It was an important part of God's discipline of his people. The record comes in that part of the book of Exodus which is concerned with God's work of training Israel. The first part of the book relates to their deliverance by the divine Power; the second shows their discipline by the divine Providence; and the third treats of their solemn dedication to the divine Service. They were disciplined by various experiences to trust the Lord's care, to obey his commands, to go forth to peril and conflict at his call, and to use and develop their powers in his service. The manna was one of these lessons in practical theology.

It was a Sign. It had an unmistakably supernatural origin that could not fail to impress the minds of the people. We need not stay to consider whether, like the Plagues, it had any natural basis. There were features that marked it off from all merely natural products and proved it a miraculous gift. Its peculiar characteristics as a food, its abundant and long continued supply, its greater abundance on the day preceding the sabbath, its speedy decay, its failure to become putrid on the sabbath, and its sudden withdrawal as they reached the land of Canaan were proofs of its heavenly origin. The occurrence of such a sign was one of the divine methods of educating the Hebrews in the knowledge of himself. Together with other such miracles, it taught

the people to recognize his infinite superiority to all the forces of nature and all the forms of created life. It was a proof of his existence, an illustration of his power, a reminder of his presence, an outcome of his all-sufficient life. Such a method of discipline taught the race to scorn the lifeless, helpless idols and to rise above the ignorance and debasing influence of nature-worship. And thus grew more clear and strong their great cardinal doctrine of one living God, Creator and Preserver of all, supreme, immanent, and transcendent.

The manna was more than a sign. It was a gracious gift of divine Love. It ministered kindly to the relief of man's pressing needs. And thus it was a lesson in Providence. It taught the people to see the wise and thoughtful and merciful care with which Jehovah superintended their daily life. It reminded them of their dependence on his bounty and trained them to see in the commonest blessings of life the gift of his hand. It suggested the heavenly origin of all their supplies and called forth a spirit of trust, of humble prayer, of contentment and hope, of grateful love and praise. And, although the lesson seemed wasted on the multitudes, yet the Psalms and Nehemiah's grateful prayer show that the true saint read the providence aright and praised the loving kindness of the Lord.

The New Testament opens up a new page in the interpretation of this remarkable providence of God. When the Jews asked Jesus for a sign as convincing, as glorious as that by which Moses had authenticated his mission, Jesus answered with his deeply spiritual discourse on the Bread of Life. He had evidently made a careful and thoughtful study of the relation of this incident to Israel's real destiny and character. It becomes a window through which he lets us look into the deeper secrets of the kingdom of God.

We may note in passing that Jesus confirms our faith in the veracity of the record in Exodus and in the historical character of the manna. "Your fathers did eat manna in the wilderness" (John vi. 49, 58). The opinion current among the people he approves and reaffirms. The story was not a legend, an instructive fiction, "idealized history;" it was a veritable piece of fact. Any reconstruction of Hebrew history that denies the authenticity of these records must inevitably be so radical as to assail the intelli-

gence or the trustworthiness of Jesus. His authority as a Teacher cannot be saved by saying that his human mind was kept in ignorance of certain facts, or that he wisely deferred to the misconceptions and ignorance of his time in order to speak to more important points. Where he was not able or ready to speak, he kept silent. "I have yet many things to say unto you; but you cannot bear them now." With reference to the day of his coming, he frankly avowed his human ignorance. But on the historical contents of the Old Testament and the Mosaic origin of its legislation he spoke with no uncertain sound. It is inconceivable that he should have spoken where he did not know or when he would confirm an existing error. And we may as well study the Radical Criticism with a full appreciation of the fact that its heaviest guns are trained directly and with hostile intent on the Prophetic Office of our Lord Jesus Christ.

The significant feature of our Lord's reference to the manna is his use of the incident to illustrate the spiritual truths of Redemption. Any reader of the narrative in Exodus might have drawn conclusions as to the Providence of God. But the wisdom of Jesus detected in the whole transaction a deeper meaning; and, like a well instructed and divinely taught scribe, he brought forth things new and old. He seized upon the great fact that God was revealing himself as the Savior and Life of Man—that his highest lesson in giving the manna must have had reference to his greatest gift to man as a spiritual being. Paul's later saying, "Doth God take care for oxen? Or saith he it altogether for our sakes?" rests upon the same fundamental law of interpretation as that which Jesus applies when he declared, "Your fathers did eat manna and are dead; he that eateth of this bread shall live forever." Paul sets forth this great law in I. Cor. x. 11: "All these things happened unto them for types and are written for our admonition." That is to say, God so directed the events in the lives of his people in earlier ages as to forecast the experience of his people in later times; and his Spirit led the writers of the record to select and present the events in such a way as to unfold the great laws of the spiritual life. This is no rabbinical distortion of the text, no spiritualizing nonsense, but a sober, rational, divinely authorized recognition of the true purpose of history that was divinely guided and divinely recorded. Jesus

therefore saw in the manna a picture of God's food for man's soul. God had used supernatural methods to relieve the hunger of the body in order to symbolize his gifts of nourishment to those who hungered in heart. The manna was the suggestion, the promise, the prophetic type of something better. It was an emblem of spiritual supply. It was a type of him who was the Living Bread. His saving grace is as heavenly in its origin, as free and abundant and accessible, as sufficient and unfailing, as the manna of old. And it demands just as really man's willingness to receive, man's diligence in gathering, and man's personal appropriating use. The great Gift of Life and the great Law of Life come before us in the natural and spiritual realms. The Son of Man has given his flesh for the life of the world.

The assurance of Jesus that whoever eats him shall live by him becomes on his lips, in the book of Revelation, the promise of a glorious reward. "To him that overcometh will I give to eat of the hidden manna" (Rev. ii. 17). The reference may be to the pot of manna which was hidden in the Ark. That which had been a mere memorial of divine Providence in the past is then presented as the pledge and promise of abundant grace through an eternal future. Or if the term means only the mystical manna, the spiritual manna unseen by human eye but known to the spiritual sense, we reach the same great thought. Christ has come to give life, life more abundantly. He can give his people no richer blessing, no more royal gift. The crown of Life, the crowning Life, the Life that completes and adorns and satisfies their redeemed spirits—the consummation of their deepest hopes, the freedom and majesty of their noblest powers, the full realization of the divine purpose in their creation, their participation in the life and blessedness of God—this is the reward of all Christ's faithful and victorious soldiers. They shall live in him, with him, for him, and like him. They shall feel in every thought and emotion the thrill of his own abounding life.

THE DECALOGUE AND CHRISTIAN ETHICS.

PROFESSOR D. E. JENKINS, PH. D., OMAHA, NEB.

The subject assigned to us for this discussion is not primarily concerned with the wider question of the relation of law to gospel. Properly speaking, the contrast between grace and works has no place here, for we are to deal with revealed religion on the side of its "works" or "fruits." In so far as the fuller revelation of grace in the new dispensation affords clearer guidance, higher incentive, and greater dynamic to the moral life, no doubt a contrast may be recognized. This is not, however, a contrast between "grace" and "works," but rather a contrast between two orders of "works," between "works" under the old dispensation and "works" under the new dispensation, both of which are dispensations of grace, though in different measure. In other words, we are not dealing with the ideas of law and grace with reference to the condition, or method, of salvation, but rather with reference to their bearing upon moral requirement, endeavor and attainment.

As thus viewed, we shall aim to show that the law and the gospel are counterparts one of the other. They are presented as necessary co-operating factors in the attainment by the believer of moral perfection or holiness. They are conditions without which the highest ethical ideal, and the power of growth into that ideal, are both alike impossible. So far as ethical character and content is concerned, the law is in the gospel and the gospel is in the law; and while the two may be placed in relative contrast, no real difference between them can be discovered in any of those regards which indicate and constitute real differences between ethical systems. The difference is only that of earlier and later stages in a harmonious and consistent development. The law, as a rule of life, in no way differs from the gospel, except that the latter more radiantly and explicitly exhibits the inwardness of true righteousness and the far-reaching application of the great principles which the law and the gospel equally proclaim.

We may judge of the essential character and the inevitable final workings of every ethical system or moral regime by the answers it gives, or in consistency must give, to the problems of, (1) the

Nature and Basis of Moral Obligation, (2) the Criterion of Morality, (3) the Incentives, or Dynamic of Morality, and (4) the End, or Summum Bonum of the moral life.

By comparing the ethics of the Decalogue with the ethics of the gospel in regard to the answers which they respectively give to these four crucial inquiries, we shall be aided in the effort to detect their points of similarity and contrast, and to realize the underlying identity of the two. In this paper we shall only attempt to discuss the first two points of comparison.

I. To the first of these questions the Decalogue and the New Testament give one and the same fundamental answer. It is scarcely needful to point out just how distinctly the Decalogue does, as a matter of fact, root morality in the revealed will of a sovereign God. This is made evident in both the preface and the structure of the Decalogue. When the first of its ten precepts says, "Thou shalt have no other gods before me," the question is at once properly raised as to who is this "me." By what right does he claim this priority in our thought and affection, our worship and service? What special obligation are we under, calling for our obedience to the "ten words" which follow? For the answer we must go back to the preface, "I am the Lord (Jehovah), thy God (Elohim) &c." Jehovah (not Elohim) is distinctively the God of revelation, the God of the Covenant, the God of deliverance and redemption. Dr. Hodge is, therefore, correct in saying that the preface presents "the ground of obligation and the special motive by which obedience is enforced." It is because God is the Lord, and our God, making covenants in grace and keeping them in faithfulness, that we are bound to keep his commandments.

In the structure and contents of the Decalogue, likewise, we see the relation of morality to the will of the divine Being. Evidently, in its second part, the Decalogue is a perfect summary expression of those great universal principles of right to which the natural conscience bears real and effective, though imperfect, witness. They regulate the moral thinking and conduct of men quite independently of revelation and even of well-defined theistic belief; and they do so even where morality exists only in a low state of development. But before giving expression to these principles of natural morality, the Decalogue first reveals how

man is to think, feel and act toward God. This revelation is put first in the structure of the Decalogue because it is primary and fundamental. Man is right with himself and with his fellow-men only as he knows, loves, and obeys God aright. While, therefore, morality has a basis independently of revelation, and may possibly exist in the absence of definite religious belief, owing simply to the abiding fact of "oughtness," yet morality cannot reach a high development without the sanctions and warrants of revealed religion. Moral reason itself is not content to remain in subjection to abstract moral principles, or to an impersonal and mechanically conceived moral order. It will not identify moral necessity, or imperative, with fatalistic necessity. It seeks to do just what the Decalogue authoritatively does, namely, to transmute "oughtness" into accountability to a Supreme Will.

In this the Decalogue is at one with the gospel and prepares the way for it. So much is this true that we must say the gospel adds no new warrants, or grounds, to moral obligation. In both, the single and sovereign reason for holy character and conduct is the divine will that we should bear the divine image in righteousness and true holiness.

That this will of God for our perfection in the divine image is the unalterable foundation of morality is a truth that grows clearer on every succeeding page of revelation. It gleams on the first page of Genesis and the last page of Revelation alike. In the account of man's creation, it meets us in the statement "And God said, let us make man in our image, after our likeness;" while the Apocalypse, in its closing words reminds us "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city." Over the Law and the Prophets is written, "Be ye holy; for I am holy." Over that loftiest and, we may say, most ideal presentation of moral principles ever uttered, Christ's sermon on the Mount, in which the immutability and perpetuity of the law is asserted so emphatically, might be written the *injunction* in which our Lord may be said to have summarized the contents of this sermon, "Be ye, therefore, perfect, even as your Father which is in heaven is perfect." The disciples were taught to pray "thy *will* be done on earth, &c." The apostle beseeches his "brethren" to be "not conformed to this world; but to be transformed by the

renewing of their minds that they "might know what is that good and acceptable, and perfect *will* of God." In creation, in the divine moral government, and in redemption alike is continually manifest the will of God that we should bear his image. And upon this will of God must all obligation to holiness rest.

This affords the only answer to the question of the ultimate ground of moral obligation that can meet the needs of universal moral experience. It is the only answer in which a sound metaphysic of morals can rest. It is the only answer, in short, to which every provision and revelation that God has made for our moral guidance and growth, whether in the natural conscience, in the Covenant of Works, or in the gospel bear witness. If, on the one hand, duty cannot be resolved into an intellectualized and socialized pursuit of pleasure; if it is not merely an acquired or inherited tendency to act in this or that way, according as physical and social environment has necessitated; if it is something more than merely a product of individual and racial experiences of a purely sub-moral kind, or is the original altruism of human nature striving to check the self-seeking propensities; on the other hand, it must be denied with equal certainty that, in the ethics of Christianity, moral obligation becomes nothing but the gracious impulses of love and gratitude in the regenerate life. No "antinomian geniality," as Martensen puts it; no inner disposition of holiness, however attained and however perfect; and no outward regime of grace or benevolence can supplant the abiding fact of moral obligation. To it all moral systems must appeal, be they Christian or non-Christian. No love is so glowing and no zeal is so fervid that in its presence this basal fact will melt away. It is as immutable as the holiness of God and as the moral constitution of man. There is no escape from it in time or eternity for sinner, saint or angel.

This fundamental fact, then, is a perpetual witness against all antinomian interpretations of the gospel. It unites with the supernaturally revealed law, and especially the Decalogue, to present a final, permanent and insurmountable barrier to all attempts at emasculating Christianity of the "sense of duty" in the interests of a supposed "higher morality" of freedom, love and self-sacrifice. The gospel does not and cannot emancipate from those requirements of the law, as a rule of life, which it is the very pur-

pose of grace to enable man to fulfill. Let grace be magnified in every way, still grace can exist and manifest itself only *in the presence of law*. The gospel call is both an invitation and a command. It commands "repentance from dead works." The life in Christ is the beginning of a "new obedience." Christ's own life of perfect love was a perfect fulfilment of law, and the perfection of the love is measured by the perfection of the obedience. So also in every follower of Christ there must be exhibited, in ever more perfect measure, the harmony and synthesis of grace and law, faith and works, liberty and subjection. There must be the love that obeys and the obedience that is loving. It is only in the sphere of the holy law's requirements, and not above it, that love exhibits its perfect operation. Love needs the *direction* of the law.

II. But what as to the CRITERION of right in the Decalogue and in Christian Ethics? Is it one and the same? We answer, Yes. The difference between the two at this point is not to be found in the *nature of*, but in *our understanding* of the criterion which they, in common, present.

We have said that the general fact of "oughtness" is the *prius* of morality. But this fact, in itself, affords no criterion of morality until its implications are unfolded and realized in a system of moral principles or a set of moral precepts. It is only, as Kant would say, a "bare," or empty "form." It needs definite filling, or content. "Oughtness" in general has theoretical interest and importance, but it must be transformed into "ought this" and "ought that" before it can have real significance in the various relations of life. The moral life must have more than a universal Categorical Imperative. It must have explicit and detailed principles of guidance and correction unerringly stated. This is the problem of criterion, so vital to morality.

From the standpoint of philosophical ethics the questions as to the criterion of right and the ground of moral obligation may be widely separate. Not so in the ethics of revealed religion. In the latter the divine will of holiness, as revealed, affords both the ground and the criterion of morality. If the divine will is the author of moral obligation as such, the divine will alone, however revealed, determines the direction in which that obligation presses us to move. To it we must look for those definite prin-

ciples in the light of which duty becomes real, particular, and personal.

What is meant, of course, is not that right is right, and wrong is wrong simply by reason of the determinations of a divine will which itself exists and operates in abstraction from all determining causes, or principles of character. Such a will, be it conceived as human or divine, is a pure figment of imagination which ought to be relegated to the sphere of curious psychological lore. The divine will, as the expression and outgoing of the divine nature, finds the springs of its actions down deep in the divine nature, so that the law has been rightly described as the "transcript of the divine nature." The criterion, therefore, as well as the ultimate ground of morality is to be traced back to the holy, wise, and loving will and wish of God, the absolute Creator, and the sovereign Ruler, Redeemer and Father, that we should be like himself. Whatever is God-like is right. The command, "Be ye holy" is attended by the one and only criterion,—“for I am holy.” Does and can the gospel provide any higher criterion?

This question is its own answer. The Decalogue is and ever will be the criterion of moral excellence because it cannot be superseded by any higher or worthier standard. Whatever perfection in character and conduct is attained, *the law will always be the measure of that perfection.* There is no esoteric virtue in Christian Ethics unknown to the Decalogue. Duty may lose its irksomeness. The longing to do duty, not merely because it is duty, but because pleasure is experienced in the doing, is a true moral aspiration, but Kant committed no more fundamental ethical blunder than when he taught that duty necessitates the existence of "certain subjective hindrances." Duty does not cease to be duty when and because the doing of it becomes natural and pleasant. The Decalogue, even apart from and before Christ's more spiritual interpretation had been placed upon it, plainly demanded holiness of thought, disposition and desire, as well as action. This is seen in the tenth commandment, which *forbids evil desire* in its various manifestations. The Decalogue explicitly states the requirement that we not only "keep" Jehovah's commandments, but that we "love" him "and keep" his commandments. It is vain to talk of any disposition of love, benevolence, or self-sacrifice outreaching this criterion, or transcending

its ideal. The Romish distinction between a higher morality, as counselled, and a lower morality, as prescribed, is dishonoring to the perfect and searching law of God. All antinomian independence of law is only a snare to Christian liberty. Love suggests nothing and the highest ideal of moralist, philosopher, or saint includes nothing which it fails to require in readily recognized principle, if not in specific command.

Of course, the question is likely to press itself, whether the example of Christ does not afford a better moral criterion. Is not conformity to this example the single and sufficient rule of Christian virtue? Instead of line upon line and precept upon precept, have we not the simple command "follow me?" Is not all possible virtue contained in and measured by this following of Christ?

The answer is contained in what has been said. In the first place, the law "as the transcript of the divine nature" requires that we should bear the divine image in righteousness and true holiness. Christ is that "express image" in the face of which we can see just what it is that God, in his law, wills us to be and become. In the God-man we see not only the Father's "express image," but we see also exactly the image we have lost and which it is God's purpose in redemption to restore. The law requires nothing more or less than that we grow into that "image." In the second place, the Decalogue as the summary expression of those fundamental moral principles which regulate all moral thinking, is the final measure of all moral perfection wherever and whenever found. Even Christ's perfection is measured and certified by it. There is no moral beauty, or grace, or virtue, in even his unapproachable example that can authoritatively compel our imitation except as it wins the approval of the conscience enlightened by the revealed law. This criterion is too fundamental to be superseded, or displaced. In the third place, in applying the criterion of Christ's example, we need the direction and correction of the principles of the Decalogue. Imitation of Christ's example may run into mistaken and fanatical excesses, as in the case of the mendicant monks and various mystics. Imitation must not go beyond what the Decalogue in principle warrants; for, interpreted aright, as Christ has shown, the Decalogue requires all that love or the crucifixion of the flesh can worthily

give, do or suffer.

We must not, therefore, force any false abstraction between the law and the gospel at this point. Imitation of Christ and obedience to the Decalogue do not represent different ethical results or types. Christ's example is the Decalogue once for all fulfilled, as himself declared. The written law and the living embodiment of it are counterparts one of the other, and both are necessary, permanent constituents of the divine moral economy.

THE SELF-CONSCIOUSNESS OF JESUS.

REV. HENRY CULLEN, D. D., SAVANNA, ILL.

The Self-Consciousness of Jesus, or as some prefer to call it, The Witness of Jesus to himself, is the fundamental fact in a proper apprehension of the historical Christ, and of the place of Christ in history. On this point there is practical unanimity among the best writers on the subject, and the following references could easily be multiplied. "The facts of Christ's self-revelation, and his witness to his own Person, must indeed, in the last resort, be the ground on which our faith in him rests."* Another speaking of the gospel message says: "His right to declare it is based on a unique personality, on his separate and unshared consciousness of communion with the Father; it is a function belonging essentially to him and no other. And this very consciousness of his forms, so to speak, the heart of the message."† "If his consciousness of himself as the incarnate Son of God was for Jesus his call to Messiahship, only then are we loyal to his thought, when we endeavor to interpret his work in the light of that fact."‡ "What he knew God to be in relation to himself,—what he knew himself to be in relation to God,—what that consciousness involved for the relations of God and man in general—this must be our starting-point as Christian students."§ "The whole of Christianity rests upon this consciousness which Jesus had of his Person. It is the heroism of faith to give oneself up

*Orr, *Christian View*, &c., pp. 54-55.

†Forrest, *Kerr Lectures*, p. 52.

‡Drummond, *Kerr Lectures*, p. 261.

§Denney, *Studies in Theology*, p. 44.

to the extraordinary testimony which this being has borne to himself."* It is this unbroken consciousness of what he was, and what he is, that gives supreme value to what he did. One cannot help noticing in reading the Gospels, that Jesus made unique and remarkable claims concerning himself. But his whole life was in keeping with these claims. I am well aware that Dr. Sanday, in his article, "Jesus Christ," in Hasting's Dictionary, and which Dr. W. Robertson Nicoll calls a miracle of learning, declines to use this method of study. His words are,—"It would hold good only if we could be sure of obtaining a far more adequate grasp of the consciousness to be investigated than on any hypothesis is likely to be obtained. On the Christian hypothesis frankly held, any such grasp would seem to be excluded, and the attempt to reach it could hardly be made without irreverence." Just why such a study should be called irreverent, is not very evident. When here on earth, Jesus invited the expression of opinion as to his Person and standing among men. The only way such an opinion could be formed would be by observing his acts and words, and associating with him. And in demanding the perfect trust and confidence of his followers, there would have to be the fullest manifestation and self-revelation of his essential nature. This witness of himself is based on his consciousness of himself, he says "For I know whence I came, and whither I go." And again "For I came forth and am come from God; for neither have I come of myself, but he sent me." Only as he revealed himself could they know who he was, and this impression of his first followers is of the highest value to us in forming our conceptions of his mission. But it is in the light of his completed work that their final and adequate apprehension is formed. Immediately after his death and ascension do we find him adored and worshipped as truly God, and the only ground of our salvation. The fact that his first converts were Jews, renders this attitude toward him the more remarkable, and can only be accounted for on the ground that it was the result of instruction by Jesus himself. There has been considerable discussion as to when Christ became conscious of his mission as the Messiah. Christlieb said that in his day there was a morbid mania "for discovering signs of development in the character of Christ," if we would substitute the

*Godet on *John*, Am. Ed., p. 92.

word "consciousness" for character it would be applicable to the present time. Most of the recent German writers say it was at his baptism, with progressive development throughout his ministry. Wendt does not allow much room for the latter, and practically concedes that there was very little change from the beginning. The fact that we have no sign of hesitancy or doubt on the part of Jesus during his public ministry, makes conservative scholars hesitant in ascribing growth during that time. He understood himself perfectly, and was conscious of an intimacy of knowledge between him and the Father that was unique. As to the process of his attaining knowledge before his baptism, we have only the slightest data to go upon. We are told he increased in knowledge, and we have the glimpse of him in the temple when twelve years old. At that time he has a consciousness of himself that is remarkable. The analogy of our own growth is not a basis we can reason from. "If his self-consciousness is what it is represented even at the very lowest, while truly human, it includes an element which has no exact counterpart in the consciousness of other human beings, and it attains a result different from that reached by any other human being. It is strictly unique, and you cannot successfully argue from the origin and development of the ordinary to the origin and development of the unique."* We do not find any change in his manner of addressing the Father in after years, and we have no measure to guide us in the ability of a sinless mind to attain spiritual knowledge. We know moral obliquity is a barrier to the perception of truth, and his sinlessness, is not only a help to attaining truth, but a fundamental characteristic of his consciousness that forms a background for all his other wonderful claims as to his relation to the Father. Take that passage in Matt. xi. 27-30. "All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." There is nothing in the writings of John or Paul that teaches the essential relation of

*Drummond, *Kerr Lectures*, p. 239.

Jesus to God the Father more clearly than this, and it is an undoubted testimony to his consciousness of his union with the Father and of the nature of his work. Some would make a distinction between the "all things" here, and the "all authority" of the last of this Gospel, limiting the former to that which was necessary to redemption. Grant this; and it does not necessarily imply that redemption did not require the fulness of the Godhead to effect it. The "all authority" need not mean more potency, but freedom from all limitations, with an enlarged sphere of operation.

The sinlessness of Jesus is far from being merely a negative quantity in his experience. This will be apparent if we consider carefully his relation to his disciples, who were unanimous in ascribing to him a spotless character, and the presence of a traitor among them makes the testimony the more emphatic. He was unceasing in his effort to develop their spiritual life. A correct conception of God as Father would do this. Then as the revealer of the Father there would be an imperative necessity for absolute integrity on his part if there was to be sincerity in their conduct. The unity of the moral life is incompatible with the withholding of truth in such sacred relations as these. The severity of his denunciations of hypocrisy has offended some, and is it possible that he who uttered such words could be guilty of the same fault? He prayed for himself and his disciples, taught them how to pray, but we have no record of his ever praying with them. "Jesus showed his true humanity in this, that prayer was as necessary for him as for others; and the fact that he never observed it in social form is one of the many proofs that he was conscious of standing in a relation of moral rectitude towards the Father attained by none other of the sons of men."* The force of this grows upon us when we think of his teaching as to their need of forgiveness, repentance and sorrow for sin. But we cannot discover the first intimation of a consciousness of his own need of them. There is no failure at any point in his experience, but a complete conformity to the will of God in all the stages of his life. Beyschlag teaches that Jesus was sinless, but does not seem to see that this is to concede the supernatural and miraculous, and makes it impossible to account for him by the ordinary laws of nature as he

*Forrest, *Kerr Lectures*, p. 27. See whole lecture.

would like to do. The only reasonable explanation of the fact is that the disciples were honest, and faithfully described the reality before them, and the result is we have the only one portrayed, who successfully challenged men to either convict or convince him of sin. It underlies his ability to be our Redeemer, for a sinner could not ransom the sinful in the sight of the Holy God. This phase of the self-consciousness of Jesus Christ, may not prove to us that he is divine, but it does clear the way for other lines of approach that will lead up to it. We can either say, he was sinless, or he was the "greatest deceiver" of the world. Without this quality he was not fitted for that intimacy of union claimed in the passage quoted above, and it alone will allow for the fellowship of knowledge taught therein. As such his life would reveal the character of God.

Another noticeable feature of his self-consciousness, is his teaching in reference to his death. In announcing himself as the fulfiller of all the past of the Jewish race, he identifies or relates the essential principle of their religion with his death, as a sacrifice for sin. A holy God requires a holy people. And if the Jews were taught any lesson by their past, it was that remission of sin came only through the shedding of blood. He came as the ministering one and his life was to be the ransom for the many. He rebuked Peter for his attempt to turn him away from this as the climax of his life. And we may say with assurance that his death was one of the chief facts in his own estimate of his work. By it the New Covenant was to be introduced, and he was particular to foretell the cruel mockings, the scourging, the betrayal, the crucifixion and burial. In the institution of the Lord's Supper, his death is definitely connected with the remission of sin, and all the surroundings could not fail to connect it with the sacrificial teachings of the Old Testament. As the Lamb of God he is the true Paschal Lamb. But the Supper reaches out into the future, and shows his consciousness of the central place he was to hold in the ages to come. Although sinless he was conscious of a relation to sin, that shaped the final destiny of each sinner.

This naturally leads up to his consciousness of being the Judge of man. All were to stand before him for final judgment, and receive according to the deeds done in the body. This is a stupendous assertion of authority, and is simply preposterous if he

was only man. In this assertion of lordship over man, he must possess the most intimate knowledge of all that goes to make up character, in order to judge righteously. There must be a knowledge that will accurately estimate motives as well as deeds, and it is the state of the heart more than the outward acts, he informs us, that is the basis of his judgment. We do not hesitate to ascribe such knowledge to God as the supreme being. But Christ is conscious of such an intimacy with the Father that what he knows the Son also knows. He and the Father are one, and to see the Son is the same as seeing the Father. During his ministry he impressed the disciples that he was not dependent on the ordinary processes of the mind for attaining knowledge. "He knew all men, and needed not that any should bear witness concerning man; for he himself knew what was in man." He read Nathaniel's character before the latter saw him, was conscious of some one touching him in the crowd, told Peter where he would get the tribute money, knew when Lazarus had died, sent the disciples to the place where the colt was tied, described how they would know the man that would furnish the room for the supper, revealed the secrets of the Samaritan woman to herself, and many other instances of knowledge that are superhuman. Once he confessed ignorance. This has been used to discount his knowledge in other things, and as a plea for error in some of his teachings. There is no reason why human knowledge as such should be erroneous. Nor is confessed ignorance on one point, a ground for error in that which is taught. "To say that an affirmation of his increase in human wisdom involves a lack in him of divine wisdom is to beg the question at issue."* We never find him hesitating over any problem, and as to the fact of which he claimed ignorance, he said that the Father had put the seasons in his own keeping, and we have no reason to think the knowledge of this was essential to redemption. Then he knew what was before and after the event, also the result of that day, and more it did not hinder the disciples from attributing all knowledge to him after, and in their questioning him as to the future just before his Ascension they assumed he could tell them if he would. We concede there is mystery in his Person that is unfathomable by us,

*Hall, *Kenotic Theory*, p. 181. Also Powell, *The Principle of the Incarnation*, and a fine article by Prof. Warfield in *Pres. & Ref. Rev.*, Oct., 1899.

but this is no reason to make one fact a basis of the denial of another equally well attested.

There is another element of his consciousness that will throw some light on these questions. We have alluded several times to his relation to the Father. Was this union only a moral or ethical one? Anti-supernaturalists maintain that this is all it is. But having allowed his sinlessness, they cannot stop there, they must account for the fact of his being the only sinless person. His consciousness of this union is shown in the terms "Son of man" and "Son of God." These indicate his understanding of his relation to men and to God. Wendt will not allow that Son of God implies any more than any other man may attain unto. His method of interpretation has the appearance of special pleading. The term "Son of man," conveys to us as members of the human race a most precious truth. It is a great blessing to know that there is a community of nature between him and us. He was true man, and can sympathize with us in our experiences. Yet as used by Jesus it does imply relations and duties that cannot be predicated of mere men. The passage in Daniel furnishes the basis of the usage of this title, and in Matt. xvi. 27 Jesus claims authority that has a direct allusion to this verse in Daniel: "For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his works." This is work beyond the power of mere men. Then, "the Son of man is come to seek and save that which was lost." As such he has the power to forgive sin, and passage after passage passes into meanings that are not predicable of man, and has depths to which no mere man dares aspire. He rarely ever uses the term "Son of God" but allows its use by his disciples, and accepts its implications. In his use of the personal pronouns in addressing the Father he never confounds his relationship with that of his disciples. Stevens says: "Respecting the term *Son of God*, our conclusion must be that it is used to denote a unique relation of fellowship on the part of Jesus with God. It is more than a designation of his Messiahship. It denotes a permanent relation."* If "permanent," we may go further and say *essential*. It is the assertion of his true Godhead. "If true Godhead is ascribed to Christ he cannot be only, or merely, man; if conversely Christ is

**The Johannine Theology*, p. 124.

held to be in nature and person man only, however exalted by the possession of the divine Spirit, it is not in a real, but simply figurative sense, that he can ever be spoken of as raised to Godhead. Godhead is not a thing that can begin in time, or be conferred as a degree of honor on a created being.”* Out of this consciousness his Messiahship springs. The Church has used the word “God-man” to express her conception of this relation to God and men. His possession of two natures furnishes a reasonable explanation of the apparent inconsistencies in the predication of attributes to him, that are only applicable to one of the natures, yet can be used of him as the Person Jesus Christ. Dr. Denney calls this communication of attributes, the “incomprehensible artificialities.” But calling hard names does not change facts. Principal Rainy in speaking of the effort of the Church to define limits in the use of terms that would avoid contradictory inferences, says: “Nor does it seem possible to do more, since the very words which we must use—as Person and Nature—prove to be at best approximate, and refuse to be restrained by invariable definitions when we carry them from man to God, and from God to man.”† We can take the words of Dr. W. R. Nicoll and say: “We hear him, and obey him, and believe him, and know him to be our Redeemer and our Lord. The imperious and awful confidence with which he speaks fills our hearts with peace.”‡ Making full allowance for our inability to understand the mystery of his nature, we know that he was conscious of being something for us that no one else could be. He was the only one competent to manifest what that was, and when we in perfect trust commit ourselves to him as the sent of God, we know that he is able to keep that which we have committed unto him. United to him by faith we are to be one with him even as he is one with the Father. And grasping the great realities of his Person as revealed in his self-consciousness, we can, by a loving faith, say with Thomas, “My Lord, and My God.”

*Orr, *The Progress of Dogma*, p. 102.

†*The Ancient Catholic Church*, p. 404.

‡*British Weekly*, May 9, 1901.

Current Biblical Thought.

Objective and Subjective Soteriology in Paul. Professor DENNEY has an article in *The Expositor* for August, 1901, on "Faith and the Righteousness of God," which is one of a series he is publishing on "the Theology of the Epistle to the Romans." Its interest and value lie not so much in any detailed exegesis of passages from the Epistle—as in the fact that Professor DENNEY takes a definite, and it seems to us exegetically justifiable, attitude toward one of the fundamental problems of Pauline Theology, viz: the relation of objective and subjective soteriology as conceived by Paul, or, as the author puts it, of the "forensic" and "ethico-mystical" elements in the Pauline Theology. The righteousness of God, Professor DENNEY says, although something objective to us, is made ours by faith. It is a divine power to save to every one who has faith (chap. i. 16); it is revealed from heaven to faith (i. 17). The subject, then, of the article is, Faith in relation to the Righteousness of God, as presented in the Epistle to the Romans. How, then, does Paul use the term "faith?" Where the gospel is spoken of as a message which the Apostle delivers, "to believe means to receive his message as true;" where the message is identified with a person, with God as its source or Christ as its Mediator, "then the acceptance of the message is elevated into some kind of trust reposed in God or in Christ." In a sense religious faith—Professor DENNEY might have said saving faith—always has God as its object. It

means reliance on God in the character in which he has revealed himself. It may be reliance on a word which God has spoken, or on a deed which he has done. If the presence of the Son of God in the world, including his death and resurrection, is a revealing act of God, then, says Professor DENNEY, we can understand how Peter speaks of Christians as those who "believe in God through Christ" (1 Peter i. 21). Such faith may be as rich in content as the life of Christ recorded in the gospels. And if the act of God to be trusted in is that central one—"the setting forth of Christ as a propitiation in his blood"—in which God deals with sin for man's salvation, then faith is trust in Christ as the propitiation for our sins. Here faith comes into relation to the righteousness of God.

Necessity of The Objective Propitiation. The first thing to which Professor DENNEY wishes to call attention, is that such faith is possible only when its object is presented, and that it has a definite object, viz: not merely Christ or even Christ crucified, but "Christ as in his death a propitiation for our sin." Without this propitiation there is no salvation, no Christianity. Professor DENNEY wishes to show that the forensic aspect of Paul's Soteriology is the fundamental one. He criticizes the somewhat prevalent view that this aspect is inferior, or at least subordinate to the "ethico-mystical" aspect; and the view that the two are independent and found side by side in Paul. It is sometimes claimed that there are really two ways of putting the gospel to be

found in Paul. First a forensic or judicial way, and secondly, an ethical or mystical way. For the forensic gospel Christ is man's substitute, and faith is "the acceptance of what he has done *for us*." For the mystical way of presenting the gospel the important thing is what Christ does *in us*, and faith means identification with him in his death and life. Often the forensic is regarded as an inferior type of gospel, the form of which is borrowed from Pharisaism; and the idea of faith which corresponds to this gospel is said to be a mere abstract faith, while the "mystical gospel" answers man's religious experience, and faith in it is a force in man's life. Also the righteousness of the forensic gospel is an objective and imputed righteousness, while that of the mystical gospel is inward and ethical. Now this whole line of argument is, as Professor DENNEY says, not only mistaken in itself, "but conspicuously and even wantonly unjust to Paul." That the mystical element is to be found in the Epistle to the Romans is of course to be recognized and rejoiced in. But (1) Paul does not give it as a substitute for what he has previously said about faith in Christ set forth by God as a propitiation in his blood; nor (2) does Paul give it either in forgetfulness of this, or in no relation whatever to it. In all this criticism of Paul, says Professor DENNEY, it is assumed that there is in Christ, independent of his propitiatory work, that which will draw men to mystical union with him. The power of the death of Christ to draw men has no rationale for those who set the "ethico-mystical" element over against the forensic, or who make the two independent of each other. But Paul has an explanation to give of the power of Christ's death. It is found in the fact that

Christ in his death bore our sins when he died as our substitute. "The sixth, seventh and eighth chapters of Romans are not a new gospel for those who do not care for the third, fourth and fifth chapters; they are not an accidental, or a much needed supplement to those chapters, having yet no organic connection with them; "they are vitally involved in them, and in nothing else." The mystical union with Christ has the atonement at its basis. Thus Professor DENNEY subordinates the "ethico-mystical" element to the forensic in Paul's Soteriology. In this, we believe, he interprets the Apostle correctly.

Limitations of Prof. Denney's Construction.

But, one thing is conspicuously lacking in this article. Professor DENNEY does not bring out exactly what is the organic connection of these two elements in the Pauline Soteriology. He even speaks in one place as if it were the attractive power of Christ the sinless One bearing our sins, which draws men to union with him; and says that this power is lacking to all other views of Christ's death, for after speaking of Christ bearing our sins in his death, Professor DENNEY says: "Here is the love of Christ which takes hold of men, and draws them into the ethico-mystical union." It seems to us, however, that for Paul the sinner is so *dead* in his sin, that not even the forensic view of Christ's death could attract him. Not attraction, but regeneration is necessary. The relation of Christ's death and resurrection, at which he became a life-giving spirit, the relation of Sanctification to Justification, are all points omitted by Professor DENNEY. And this, we think, leaves his article incomplete. He has not brought out the exact connection between the elements of the Pauline Soteriology.

Nor may it be said that the title and subject of the article excuse him from this, since he has not confined himself to the subject expressed in the title.

We may add one further point of criticism of this excellent article. The atonement and justification are confused by Professor DENNEY. In concluding this part of his discussion he says: "There is no Regeneration if you give the go-by to the Atonement;" this statement we can heartily accept—but he continues: "it is the Atonement received by faith, that is, it is justification, which regenerates." Here there seems to us to be some confusion. If, as Paul says, Justification is *through* faith, and if faith

is the act of a regenerate soul, how is it possible that it is Justification which regenerates? Regeneration is, according to Paul, by the Holy Spirit given to Christ on account of his redemptive work.^e It is based on the atonement. But Justification, though objective to us, is part of the process of the "application of Redemption," and must follow Regeneration and faith. Professor DENNEY seems to have confused the "Impetration" and the "Application" of Redemption, and thus to have involved himself in a dilemma. He concludes his interesting and excellent article by answering the well known objections to Paul's doctrine of justification by faith. C. W. HODGE, JR.

OUR PRINTING COMMANDS ADMIRATION

Is your printing the kind that *attracts* and
excites comment, and answers the purpose
for which it was intended? If it is not,
is it the fault of the printing or the un-
attractive way in which it is displayed?
In *either* case, write us or call and see us;
our business is the adjustment of such
matters.

Books, Stationery
Fine Printing and Binding

THE R. L. BRYAN COMPANY

MASONIC TEMPLE
COLUMBIA, S. C.

Summer School of the South,

KNOXVILLE, TENN.

June 19-July 31, 1902.

AN EDUCATIONAL PARTY TO SUMMER SCHOOL OF THE SOUTH—VIA SOUTHERN RAILWAY.

An educational party to the "Summer School of the South," at Knoxville, Tenn., June 19-July 31st, conducted by Pres. P. D. Pollock and Prof. W. H. Kilpatrick, of Mercer University, will leave Macon on special train over the Southern Railway on June 18th.

Course of Study. Forty-seven different courses of study taught by specialists, North and South. Twenty-one courses in common school subjects and methods; nine courses in psychology and pedagogy; seventeen courses in high school and college work; and many lectures by men of national reputation on general topics.

Cost. Board and lodging \$3.50 to \$4.50 per week; registration fee for any or all the work, \$5.00; railroad fare, one fare for the round trip—from Macon and return, \$8.94; similarly reduced rates from all other points on the Southern Railway.

Suggestions. Register your name for the special party with Pres. P. D. Pollock, Mercer University, in order that choice rooms and location may be reserved in advance.

Additional Information. Write Superintendent P. P. Claxton, Knoxville, Tenn., for complete circulars of information as to courses and cost, and to the undersigned as to any details of the trip.

JAMES FREEMAN, T. P. A., H. F. CARY, F. P. A., W. H. CAFFEY, C. P. & T. A.,
Macon, Ga. Jacksonville, Fla. Columbus, Ga.

Summer Resort Folder

SOUTHERN RAILWAY

Much valuable information: mailed free to any address upon application to agents Southern Railway.

W. H. TAYLOR,
Asst. Gen. Pass. Agent,
Atlanta, Ga.

R. W. HUNT,
Div. Pass. Agent,
Charleston, S. C.

J. C. BEAM,
Dist. Pass. Agent,
Atlanta, Ga.

Only a Few More Left

AN EXTRAORDINARY OFFER
AND A GOLDEN OPPORTUNITY

Geikie's 13 Bible Helps

FOR \$11 in monthly payments
of \$1 per month

DR. CUNNINGHAM GEIKIE'S BIBLE HELPS are too extensively known to require lengthy description. They are printed and bound in the very best style and usually sold for \$20 per set. A special half price offer is now made to readers of THE BIBLE STUDENT, whereby these books can be had for \$1 down and \$1 per month for ten months, together with an elegant leather bound Teacher's Bible Free.

DR. GEIKIE'S BIBLE HELPS consist of 13 separate volumes, presenting a vivid panorama of the ages in which Sacred History was made. They are full of inspiration and educational food—a complete library of Sacred Scriptures in themselves.

Illustrated Pamphlet with full page pictures mailed free if you mention THE BIBLE STUDENT.

The Dr. Cunningham Geikie Club

119-121 West 23rd St., New York.



Does your Typewriter give you perfect satisfaction, or is the key action too heavy, or too long? The HAMMOND has the lightest and shortest key action known.

Can you write your Greek and Hebrew, exercises, or any other Language on your same machine? (You can with a HAMMOND.)

Will your machine write on paper of any width? (A HAMMOND will, paper never being too wide for the narrowest, or too narrow for the widest carriage HAMMOND.)

Has your machine every desirable feature that is to be found on all other makes of Typewriters combined, and in addition, quite a number of useful features which no other machine possesses? (The HAMMOND has, learn its features.) Write for catalogue, and learn the 40 HAMMOND advantages.

The Dowling Hardware Co.

General Agents for North and South Carolina,

BAMBERG, S. C.

SOME INTERESTING FIGURES.

Capital Stock of the Four Great Banks of the World,
December 31, 1899.

Bank of England,	-	-	\$86,047,935
Bank of France,	-	-	36,050,000
Imperial Bank of Germany,			28,560,000
Bank of Russia,	-	-	25,714,920
Total,	-	-	\$176,372,855

Funds held by the Mutual Life Insurance Company for the Payment of its Policies, December 31, 1899, **\$301,844,537**

Or \$125,471,682 more than the combined capital of these famous banks.

The new form of policy of THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, Richard A. McCurdy, President, provides:

- 1st—The SECURITY of \$301,844,537 of assets.
 - 2nd—PROFITABLE INVESTMENT.
 - 3rd—LIBERAL LOANS TO THE INSURED.
- Extended term insurance in case of lapse.
Automatic paid-up insurance without exchange of policy.

Local surrender values.

One Month's grace in payment of premiums.

For further information apply to

F. H. HYATT, General Agent
For the Carolinas,
COLUMBIA, S. C.

THE NEW PSALMS AND HYMNS

JUST READY.

Music edition, cloth binding,	.	.75	postpaid.
" " half morocco binding,	.	1.25	"
" " full " "	.	2.50	"
Word edition, cloth binding,	.	.35	"
" " half morocco binding,	.	.85	"
" " full " "	.	1.50	"

These prices are strictly net. When ordered in lots of 100 or more, either size, a discount of 10 per cent. from above prices will be made. Address all orders to

THE PRESBYTERIAN COMMITTEE OF PUBLICATION,

1001 MAIN STREET, RICHMOND VA.

Columbia Theological Seminary,

COLUMBIA, SOUTH CAROLINA.

SESSION BEGINS SEPTEMBER 18.

FACULTY.

The REV. WILLIAM M. MCPHEETERS, D. D.,
Professor of Old Testament Literature and Exegesis.

The REV. WILLIAM T. HALL, D. D.,
Professor of Didactic and Polemic Theology.

The REV. RICHARD C. REED, D. D.,
Professor of Ecclesiastical History and Church Polity.

The REV. JOHN W. DAVIS, D. D.,
Professor of New Testament Literature and Exegesis.

The REV. SAMUEL C. BYRD, A. M.,
Adjunct Professor of Pastoral Theology, Sacred Rhetoric and English Bible.

For Catalogue and other information, apply to

DR. MCPHEETERS,
Chairman of the Faculty.

The State.

COLUMBIA, S. C.

DAILY—Twelve Months, \$8.00. SPECIAL RATES TO ALL MINISTERS OF THE GOSPEL—
Twelve Months, \$5.00; Three Months, \$1.50.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

Things to Remember:

CUT THIS OUT AND PASTE
IN A PROMINENT PLACE.

The State Company,

COLUMBIA, S. C.,

Besides publishing the Brightest and Newest Morning Paper in South Carolina, and the best Semi-Weekly Paper for country people, and publishers also of The Southern Christian Advocate, which represents seventy thousand Methodists of the State, is also equipped for

NEW TYPE, NEW PRESSES, BEST INKS,
FINEST PAPER, EXPERIENCED
WORKMEN,

Which makes us
Prepared to Print

Books, Catalogues, Folders, Pamphlets,
Briefs, Notes, Drafts, Business Cards, News-
papers, Envelopes, Note Heads, Bill Heads,
Letter Heads, Visiting Cards, Report Blanks,
Coin Envelopes, Posters, Checks, Tracts,
Minutes, Statements, ON SHORT NOTICE.

WILL BE PLEASED TO QUOTE YOU PRICES.

FIRST CLASS

JOB PRINTING.

The State Company,

The State Building.

COLUMBIA, S. C.

THE R. L. BRYAN
C O M P A N Y

Books, Stationery
Fine Printing
=== Binding ===
Blank Book Making

MASONIC TEMPLE BUILDING
COLUMBIA, SOUTH CAROLINA

T. S. BRYAN, Pres. & Treas.

R. B. BRYAN, V. Pres.

G. A. SELBY, Gen. Manager

J. T. MCCAW, Secretary

C. B. SIMMONS, REAL ESTATE,
COLUMBIA, S. C.

Presbyterian College for Women,

COLUMBIA, S. C.

Session begins September 25, 1902.

A Select High Grade College for Young Ladies, offering three Courses (Classical, Literary and Scientific), leading to the degree of A. B., Special Schools granting Certificates, Conservatory Advantages in Music, and Fully Equipped Departments in Art, Elocution and Physical Culture, and Commercial Studies.

SPECIAL FEATURES.

A PRESBYTERIAN SCHOOL, with required courses in the English Bible and elective courses in Presbyterian Doctrine and History.

A HOME SCHOOL, limited in number, with special care over the social life of the pupil.

A HIGH GRADE SCHOOL, offering young ladies courses equivalent to those given in male colleges.

A COMPLETE SCHOOL, providing not only for the mental and moral training, but also for the bodily welfare of the pupils, by placing them under the constant care of a Lady Physician resident in the College.

A WELL EQUIPPED SCHOOL, pure and delightful water from a carefully constructed cistern, beautiful grounds, neatly furnished rooms, Gurney heaters, hot and cold water, bath rooms and closets on every floor, gas or electric lights, elegant parlors, studios, laboratories, music rooms, fine auditorium, etc.

FOR CATALOGUE AND TERMS, ADDRESS

EUPHEMIA McCLINTOCK, *President.*

THE RELIGION OF ISRAEL IN ITS RELATION TO THE RELIGIONS OF
CONTIGUOUS PEOPLES, by Rev. M. G. Kyle, D. D.
THE SACRIFICIAL IDEA IN PAUL'S DOCTRINE OF THE ATONEMENT,
by Professor Geerhardus Vos.

VOLUME VI. New Series.

AUGUST, 1902.

NUMBER 2.

The Bible Student

Prove all things; hold fast that which is good.

Editors:

WILLIAM M. MCPHEETERS, D. D.

BENJAMIN B. WARFIELD, D. D., LL. D.

SAMUEL M. SMITH, D. D.

JOHN D. DAVIS, PH. D., D. D.

Contents:

I. EDITORIAL NOTES: Historicity of the Scriptures. A Case in Point. Editorial Comment. Is It a "Question of Literary Form?" "The Gospel and Our Preachers of It." The Value of a Disclaimer. A Covenant Theology. Adam Historical. Far Reaching Statement. (S. M. S.) ** Jehovah: A Name Descriptive of the Divine Character. An Arbitrary Limitation of the Name. An Undesigned Rescue of the Name. (J. D. D.).....	61
II. THE RELIGION OF ISRAEL IN ITS RELATION TO THE RELIGIONS OF CONTIGUOUS PEOPLES. I. CALF-WORSHIP. M. G. Kyle	71
III. THE ARK AND THE CLOUD DURING THE MARCH. John D. Davis.....	78
IV. CHRIST IN THE PENTATEUCH. Howard Osgood.....	83
V. EMPHASIS IN THE GREEK NEW TESTAMENT. II. Arthur John Waugh.....	90
VI. THE SACRIFICIAL IDEA IN PAUL'S DOCTRINE OF THE ATONEMENT. Geerhardus Vos.....	97
VII. THE SIGN OF THE PROPHET JONAS. W. B. Noble.....	103
VIII. THE SOCIOLOGY OF JOSEPH'S DAY. Jas. A. Quarles.....	110
IX. CURRENT BIBLICAL THOUGHT: The Jesus of the Evangelists. Is the Historicity of the Narrative Presupposed? Can Historical Criticism be Dispensed With? Can Jesus be a Natural Phenomenon? (C. W. HODGE, JR.).....	117

The R. L. Bryan Company Press, Columbia, S. C.

ON SALE BY—JOHN WANAMAKER, New York and Philadelphia.
PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia.
PRESBYTERIAN COMMITTEE OF PUBLICATION, 1001 Main St., Richmond, Va.

Address all communications to The Bible Student, 1425 Richland Street, Columbia, S. C.

[Entered at Post Office at Columbia, S. C., as second class matter.]

\$2.00 A YEAR.

20 CENTS A COPY.

THE BIBLE STUDENT.

Volume VI., July-December, 1902.

SOME ARTICLES THAT WILL APPEAR IN VOLUME VI.

Structure and Ruling Ideas of the Book of Exodus. Prof. W. W. Moore, D. D., LL. D.,
Union Theological Seminary, Richmond, Va.

Structure and Ruling Ideas of Leviticus.
Rev. Ph. J. Hoedemaker, D. D., Amsterdam,
Holland.

Structure and Ruling Ideas of Numbers.
Rev. J. E. H. Thompson, D. D., Stirling, Scot-
land.

Structure and Ruling Ideas of Deuteronomy.
(Author to be named.)

Structure and Ruling Ideas of Joshua.
Professor B. C. Taylor, Crozier Theological Sem-
inary.

Christ In The Pentateuch.
Rev. Howard Osgood, D. D., Rochester, N. Y.

The Decalogue and Christian Ethics.
Professor D. E. Jenkin, D. D., Omaha, Neb.

Manna In The Old Testament and In The New.
Professor W. H. Marquess, D. D., Louisville, Ky.

**Pre-Joshuan Palestine: Its Inhabitants, Cities,
and Powers of Resistance.** Professor R. L.
Stewart, D. D., Lincoln University, Pa.

The Psychology of Prophecy.
Rev. J. E. H. Thompson, D. D., Stirling, Scot-
land.

**Pre-Adumbration of the Trinity In The Old
Testament.** Prin. Wm. Caven, D. D., Knox
College, Toronto, Canada.

**Is the Religion of The Old Testament A Relig-
ion of Fear.** Prin. D. H. Mac Vicar, D. D., Pres-
byterian College, Montreal, Canada.

SPECIAL OFFER.

The sixth volume of THE BIBLE STUDENT begins with the July (1902) issue.

To those beginning their subscriptions with that issue, and sending us \$2.00, we will send THE BIBLE STUDENT for one year and *a complete set of Volume V.* (January to June, 1902).

To those beginning their subscriptions with that issue, and sending us \$2.50, we will send THE BIBLE STUDENT for one year and complete sets of Vols. IV. and V. (July, 1901-June, 1902)—that is until our sets of Vol. IV., of which only a few remain, are exhausted.

The Bible Student.

CONTINUING

The Bible Student and Religious Outlook.

Vol. VI., New Series.

AUGUST, 1902.

Number 2.

Historicity of The Scriptures. The matter of the trustworthiness of the Scripture narrative as a historical record has been most prominently and practically brought to the front in the Presbyterian Church very recently by three cases of application for licensure in widely separated sections, two in Eastern Presbyteries and one in the middle West.

THE BIBLE STUDENT has had something to say not long since about views promulgated in very popular and influential journals not under Presbyterian auspices; on this occasion our text is furnished by a paper standing high in Presbyterian circles and one which in times past has wrought valiantly for the conservative faith of orthodox Presbyterianism. In its early history it stood in the fore-front and was a champion indeed, bright, alert, acute, able and sound; within the last few years it has altogether shifted its ground, and while at times it seems unsettled and uncertain in its deliverances, it is very rapidly becoming radical, dragging its old anchors most fearfully, and it promises soon to be absolutely adrift. To those who were familiar with its position twenty-five years

ago, its present attitude presents a strange and sad contrast.

A Case in Point. We give herewith an account of one of the cases which furnished occasion to this journal for its declaration of principles.

The journal's own version of the matter is as follows:

On being asked, "What would you tell an inquirer with reference to the first chapters of Genesis," he answered: "I would tell him that the tendency of modern scholarship is to regard the account as legendary." It is to be noticed that he did not undertake to state his own view on the subject, but what he thought was the trend of scholarship. To the question how he would reconcile the view that Jonah was not historical with the authority of Christ, he replied: "Jesus was ignorant of the facts." And to justify himself he appealed to Bible language in Philipians ii. 7,—“But emptied himself, taking the form of a servant, being made in the likeness of men,”—and Mark xiii. 32,—“But of that day and that hour knoweth no one, not even the angels which are in heaven, neither the Son, but the Father.” He evidently holds to an extreme form of the kenotic view of the person of Christ. On the subject of future probation, he would not assert that this doctrine was not taught in the New Testament.

This account, however, needs some amendment which is given in a letter from a member of the presbytery who was present and took part in the examination, and who therefore speaks with the authority of an eye-witness and over the responsibility of his own signature; who says, moreover, "I was with the case from start to finish and took a prominent part in the whole thing."

Refraining from calling names, I will say that the student in question was before presbytery three times and had every opportunity in the world to set himself right. He was examined the first time on Tuesday evening. The hour was late when a motion was made to sustain the examination, but objections being taken to it, as we had scarcely entered upon the broad field of theology, and some of us were not satisfied with some of his answers as to the person of Christ, the motion was withdrawn and another prevailed to arrest the examination at that point till the morrow.

On Wednesday, when questioned as to the story of Jonah, he held to the position that Jonah was a historical character, but that the swallowing by the fish was legendary. When asked how he would explain his position in view of the statements of Christ concerning Jonah, he answered that "it was not necessary for Christ to know all the details of history." A good deal of time was consumed on this point, and each time when brought back to the question of Christ's position, he said, "It was not necessary for him to know all of the details of history." He was asked if he believed that Christ was God. To which he said, "Yes." Other questions developing the point as to whether he believed that as God he was omniscient were asked and satisfactorily answered, but when the examination returned to Christ's treatment of Jonah he said each time, "It was not necessary for him to know all the details of history."

Thinking that he was taking one view of the subject and the brother who was questioning him was taking another, I asked permission of the moderator to ask him a few questions so as to place him in the right light;

but he interrupted the question, saying: "I beg your pardon, I am not confused in the slightest and know what I am saying."

In regard to the question of future punishment, the statement in your paper on p. 619 is incorrect, as is also that in regard to the question on Genesis. He said in regard to future punishment, "The Bible does not preclude the hope of another chance in the next world." Whereupon a presbyter, whose name I can easily give if it is wished, asked him if he believed in eternal punishment. He answered that he did. "In everlasting punishment," said this presbyter? He answered this in the negative, drawing the distinction between eternal and everlasting, making eternal mean an indefinite length of time.

The examination was arrested at this point. The young brother retired. The question of licensure was taken up and freely discussed.

It was alleged on the floor of presbytery that he believed better than he had stated himself and one of those who plead for his licensure attempted to tell us what he did believe. This, however, was contradicted by a presbyter who had been asked to talk with him in private and see that he was sound. This brother stated that he had talked with him in private and that he had found that he was further off than his examination had revealed and that he was so set in his views that he did not believe that he would ever be changed. Exception was taken to these statements and it was moved that we recall him and re-examine him and let him speak for himself.

The first question on his return had to do with the inspiration of the Scriptures, which was satisfactory. Thereupon, I asked him what was his view as to the story of Eden, if it was a fact or a legend. (I felt sure that his answer to that of Jonah would show that he did not believe in the historicity of the Old Testament.) He answered that it was colored with legendism. I said to him: "I did not ask with what it is colored, but what is your view of it? Is it a legend or a historical fact?" He answered, "The trend of modern scholarship is to regard it as a legend." I said to him a third time, "I did not ask after the trend of

modern scholarship, but what is your view? Do you regard it as a historical fact or as a legend? You are soon to go out as a teacher and leader of men, if we should license you, and if some man should ask you if it is a legend or a historical fact, what would you say to him?" He hung his head on his hand for a few moments and then said, "A legend." Judge ye, whether it be his view or simply a statement of the trend of modern thought. Also whether he had opportunity to explain himself or not.

A motion was here made to arrest the examination. Whether it be true that "good and wise people would differ as to whether he should have been licensed after expressing such views as these or not," true it certainly is that there was no difference of view expressed by the members of New Albany Presbytery who were present. Such views if held by a man of mature thought would certainly mean unitarianism and universalism, both of which we undoubtedly have among our ministry, and doubtless those holding such views would have seen nothing to object to in licensing him.

The fact that he was permitted to try his gifts till the fall meeting of presbytery was more an act of mercy than of justice. We did not care to be severe on the young brother and it was hoped that by placing himself under some godly, practical preacher he might come round all right by the fall.

Editorial Comment.

Referring to the two cases before the Eastern Presbyteries our quondam champion of conservative orthodoxy has this to say:

A token of Christian wisdom and an omen of Christian peace *The* ——— believes that it sees in the decision of both New York and Elizabeth Presbyteries to admit to the ministry the young men whose licensure they had previously adjourned because the candidates were not willing to affirm the literalness of the Genesis story. We rejoice greatly in this action especially as coming in both instances after a season of deliberation. The tragic cast given to the case of the young man in New

York by his decease on the day following the grant of his license, makes a deep appeal to Christian sympathy, but we repudiate the suggestion that the presbytery relented as a mere kindness to a dying man. In so solemn a matter conscientious presbyters could not have acted against principle, and we therefore attribute to this vote its full value as a precedent.

The ——— does not by any means intend to say that Genesis and Adam are names that signify nothing to a minister of God's gospel. But they are not at the core of things. The Presbyterian Church is not preaching Adam but Christ: not Genesis but the gospel. When members of a presbytery sit to examine an applicant for the ordination of the church, their pre-eminent concern is to discover whether by experience, convictions and mental equipment he is fitted to persuade men to accept a divine Savior whose life is made known to men in a divine Word. It is of course conceivable that a candidate might hold certain conceptions of Genesis and Adam and of other portions and personages of the Bible history which would weaken his faith in the religious authority of the Bible or in the saving mission of Jesus Christ. Under such conditions no man could be an acceptable minister of the Presbyterian Church. But no examiner has the right to conclude that any given belief expressed by a candidate must have such a vitiating effect if the young man himself distinctly disclaims it. There is no hard and fast track of logic which makes one unsound belief consequent upon another, and the only competent testimony upon the extent and implications of a certain tenet is the testimony of the man who holds it. When therefore a theological student declares that he considers the story of Adam a parable but that he is not thereby set in doubt of the full inspiration and infallibility of the Holy Scriptures, there is no doctor of divinity wise enough to say him nay, nor ought there to be any bold enough to forbid him to cast out devils in the name of Jesus.

The day has not yet arrived when a leading Presbyterian paper can utter such a deliverance as that without decided protest from its readers,

and consequently the editor was promptly put upon the defensive. A criticism brought the following rejoinder from him:

The ——— did not take the ground that "Adam is a myth" or that a Presbyterian minister who denies the real existence of a first man—be his name Adam or whatever else—was logical in his processes of reasoning or sound in his views. What we contended for and what we again insist on is that the literary form of the Genesis record may be taken in more than one way without invalidating any essential doctrine of the Christian faith.

The essential facts, according to such an understanding of the story, remain the same as under the traditional and literalistic interpretation. . . . There was a first man. He had the law of God revealed to him. He knew that he ought to obey this law but did not. By his failure he involved his posterity in sin and death. It would be a loose use of language of course to call such a pictorial report of the creation a myth, but it is possible that some young men or others speaking broadly may have used such a term to designate substantially this view. We cannot suppose that any candidate for the Presbyterian ministry meant strictly by the word anything more than history told in imaginative style. At any rate without wrangling about the meaning of "myth," "parable," "allegory," and the like, presbyteries can simply and surely ascertain the views of their candidates on the vital question of the authority and infallibility of the Word of God. We insisted in our editorial that it is the duty of examiners to attend to weightier matters of the great doctrines of the Bible and leave the young men to solve questions of literary form at their leisure. If licentiates are sound on fundamentals they will with little fear build aright in details.

It a "Question
Of Literary
Form"? Twice in this brief
rejoinder the editor
refers to the matter
in issue as though it
were merely "a question of literary
form." This seems to the present

writer a very strange view to take of it.

If one receive a document purporting to give a historical narrative of certain events, put forth as such, and as such universally accepted by those who received it in the first instance, and as such uniformly treated by all who came after them; the document moreover handed down from generation to generation as veritable history with no hint whatever, internal or external, of its being a piece of "imaginative" writing, "parable," "myth," or "allegory"—for one then to assert that *such* a document, *with such a history*, is not a reliable record of veritable events but merely a myth or an allegory, constitutes something far different from, and far more important than, any mere question of literary form. Not to recognize this fact shows a very unaccountable want of discrimination.

To the present writer it places the first chapter of Genesis upon precisely the same level with such myths as the story of Romulus and Remus and the founding of Rome; it simply makes mythology out of Genesis. We have said this before and we here repeat it, and emphasize it. The sole difference lies in the dignity of the legend; the "Adam and Eve myth" may have more verisimilitude about it, may be clothed with greater dignity, may illustrate more important truth, than the Romulus and Remus myth; if so, this will constitute the sole reason why a preacher should use it in his pulpit rather than the Roman legend. Its only justification lies in the lesson it suggests.

Ordinarily when a document put forth as history, and received as such, is charged with being merely a myth, terms somewhat plainer than "only a question of literary form" are used to describe the transaction. When such a charge is once established and so accepted, the position

of that document is immediately settled, and its place becomes the lumber-room or even at best the museum. There is nothing to be gained by ignoring this fact.

"The Gospel And Our Preachers of It." The first editorial comment we quoted was from an editorial entitled "The Gospel and Our Preachers of it."

The last sentence of that citation betrays another instance of great lack of discrimination. The editor seems to overlook altogether the force of the word "Our" in his title. Were that title "The Gospel and Preachers of it," the case would be otherwise; but when he is discussing "The Gospel and *Our* Preachers of it," he has before him an altogether different subject, one the limits of which he does not seem to recognize.

No Presbytery claims the right to "forbid any man to cast out devils in the name of Christ." The field of work in the Christian ministry is a very wide one, over only a very small section of it has the Presbyterian Church any jurisdiction; for such limited territory as is under its jurisdiction the Presbyterian Church is responsible before God and man; for the exercise of a ministry in this limited territory certain qualifications are recognized as requisite, and by these the *Presbyterian* ministry is known to be conditioned; of these qualifications the presbytery is made the sole judge.

No other ministry is thus conditioned; a man may have a perfectly valid call to preach the gospel who cannot be admitted to the Presbyterian ministry. This ought to be too axiomatic to need allusion; but if so, it is an axiom that such criticism as this editorial overlooks.

An advocate of Free Trade might just as well claim admission to a "League for the Promotion of a Pro-

tection Tariff" and complain that his rights were denied him if he were refused membership!

The Value of A Disclaimer.

The editor recognizes the fact that a candidate might hold certain conceptions of portions and personages of the Bible which would weaken his faith in the religious authority of the Bible, and admits that under such conditions no man can be an acceptable minister of the Presbyterian Church; but then he adds:

"But no examiner has the right to conclude that any given belief expressed by a candidate must have such a vitiating effect if the young man himself distinctly disclaims it."

One is tempted to ask, who then is to be the judge? Suppose the candidate does hold such views as our editor admits are possible, and which do unfit him for the ministry of the Presbyterian Church, what recourse has the Presbytery? If he distinctly disclaims such effect, it looks as though the whole Presbytery were helpless.

When the editor asserts that "the only competent testimony upon the extent and implications of a certain tenet is the testimony of the man who holds it," he makes a most remarkable statement. Ordinarily one would suppose that the best judge of the logical results of such a tenet would be some well informed student of theology who was unbiassed in its favor. Who would go to Mrs. BAKER EDDY for the most competent testimony upon the extent and implications of the tenet of Christian Science?

If these positions are wisely taken one is tempted to ask, What is the use of any examination at all?

It is altogether likely that the most radical Unitarian or most pronounced Universalist that ever lived would "distinctly disclaim such vitiating

effect" of his views, but according to this editor no Presbytery would have a right to reject such a man. It is not probable that any sincere man, in his senses, ever held a view which he himself believed to have a "vitiating effect," and thus we reach the conclusion that a Presbytery would have no right to refuse Presbyterian ordination to any sincere man, it matters not what views in all the limitless range of human opinion he might hold!

Without laying any undue stress on a "Doctor of Divinity," we think it reasonable to suppose that such a man is a better judge of the character and effect of "views" than a candidate fresh from the theological seminary. If he is not "wise enough" to judge them, then he is unfit for his position as examiner; to weigh and judge the candidate's views is exactly what he is put on the committee to do; for him to decline faithfully so to do, is neither wisdom nor yet modesty, but simply and nakedly breach of trust.

A Covenant Theology.

Thus far our discussion has been along very general lines.

Let us narrow our range here. We are dealing with criticism from an ostensibly Presbyterian point of view. Such a point of view invests with peculiar importance these variations from traditional interpretation of the Adam and Eve history.

Whatever such aberrations might mean in other churches, whether much or little, they are not the trivialities some assume them to be in our church. Any man well read in Reformed Theology will recognize this at a glance. Our whole system is built upon the covenant conception of God's grace, the federal headship dominates and determines the whole of it from beginning to end; such views of Adam and Eve will necessi-

tate a complete, radical, revolutionary recasting of all our theology.

This is not a fact recognized by the average reader of our church papers—but any man occupying the chair of editor in one of them ought to recognize and appreciate it. To refer to such views as "mere questions of literary form" betrays in an editor of a great Presbyterian journal a very inadequate conception of the character of a theology which he is supposed to hold and expected to defend. We have long wished that our leading papers, conducted by an editorial "staff" in each instance, would discard their present plan and give us signed instead of anonymous editorials, criticisms, reviews, &c., so that we could know whom we are reading. The change would have some manifest advantages.

Adam Historical.

It is hard to see how any reader of the Scriptures can fail to see the clear assertion and assumption that Adam is a historical character. There are many references to him and every reference either asserts or assumes his reality and personality. Our Lord Jesus Christ does so distinctly (Mat. xix. 4; Mark x. 5) and grounds important doctrine and duty on an appeal to the historicity of the Eden narrative. Paul uses the very order of sex in the creation as the basis of certain sex distinctions in the sanctuary (1 Cor. xi. 4ff). Again he makes the same appeal to the historic character of the Genesis narrative in grounding a certain sex-subordination in ecclesiastical affairs (1 Tim. ii. 11-14). The same historicity is assumed probably in Job xxxi. 33, certainly in Jude 14.

Not this only, but doctrines of fundamental importance are based upon the historical character of Adam. What becomes of the Fifth Chapter

of Romans and of Paul's magnificent exposition of the great doctrines of Sin and of Grace? In this exposition Adam's sin and Christ's death stand on the same historical plane exactly: "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous."

Once more; we must reconstruct the Fifteenth Chapter of First Corinthians with its splendid setting forth of the glorious doctrine of the Resurrection. "For as in Adam all die, even so in Christ shall all be made alive." "And so it is written, The first man Adam was made a living soul; the last Adam was made a life-giving spirit." "The first man is of the earth, earthy: the second man is the Lord from heaven." Let a minister, with these passages before him and his people, begin to preach that the first Adam was a myth and the account of his sin and his fall only an instructive legend and it will not be long before his hearers will begin to regard the second Adam, with his cross and resurrection, a beautiful and very suggestive allegory also; and this irrespective of what or what not he may "distinctly disclaim."

Yet an editor of an influential *Presbyterian* paper considers such views "merely questions of the literary form of Genesis!!"

Far Reaching Statement.

One sentence in the candidate's reply as quoted in one of the editorial paragraphs above, deserves

special notice. To the question how he would reconcile the view that Jonah was not historical with the authority of Christ, he replied,

"Jesus was ignorant of the facts."

The next question would naturally be, how he reconciled the authority of Christ with such ignorance. True the young man said that he believed that Christ was God. He would doubtless disclaim any vitiating effect of his view upon the divinity of Christ, for he believes Christ was God, and yet at the same time he puts himself in the peculiar attitude of knowing more about the prophecy of Jonah than Christ, who was God, did! and his only rejoinder to this manifest dilemma was that "it was not necessary for Christ (i. e. God) to know the details of the history."

But the case is even more serious; it is not a case of simply "not knowing," but of positive error, of thinking that he knew when he did not; a case of being misled and mistaken, of treating in his authoritative, divine teaching a mere legend or myth as though it were a veritable occurrence, and a mythical character as though it were historical, and doing this honestly and innocently through ignorance of what he was talking about, and this matter of which he was ignorant was the Scriptures, the Word of God his Father.

One cannot help conjecturing how long it will be before those who charge Christ with ignorance on a matter so simple as a character in past biblical history will be questioning his trustworthiness in matters of the future, certainly a more difficult realm to know. When our Lord Jesus Christ, the Son of God, is to be corrected in his understanding, interpretation, and application of God's word, by a student just out of the theological seminary because "he was ignorant of the facts," it looks as if something were very seri-

ously "vitiated!"

And yet we are told that such views do not affect the essentials of the Christian faith; they are only questions of literary form which young men ought to be left to solve at their leisure. We have become accustomed to such deliverances in other quarters, but they are still happily something of a novelty in Presbyterian circles.

S. M. S.

* *

**Jehovah:
A Name
Descriptive
Of the Divine
Character.**

Men draw near to God in prayer and with reverential awe address him as the Almighty, the Eternal One, the Creator,

the Judge of all the earth, the Lord, the King, the Holy One; or with the burden of sin resting upon them or rejoicing in forgiveness men in prayer approach God as the God of grace, Savior; or coming in a yet different mood and with other needs they invoke God in his tender relation of Father. These words express various aspects in which God is known to man. They are, moreover, English words, and consequently are full of significance to the user and call forth instant response in the hearer. With the name Jehovah, it is ordinarily different. The word is of foreign origin, and its meaning is further obscured by a mongrel pronunciation; so that comparatively few employ it in worship, or when using it are aware that the name Jehovah—like the other divine titles that have been mentioned—brings out a distinct aspect of the divine nature and, as generally interpreted, describes God as "the God of revelation,"* "the Self-revealing One,"† who is and is ever becoming, ever giving himself expression (cp. Ex. iii. 14, 15). Especially there-

fore is Jehovah the name of God when manifesting grace.

**An Arbitrary
Limitation of
The Name.**

Men have long been familiar with the theory that Jehovah was a local deity;

that as Chemosh was the god of the Moabites, so Jehovah was the god of Israel. The author of a recent work on Old Testament history studiously employs Jehovah in every period of the history as the name of Israel's national God only, and regards the fact as significant that the name is not used by the writers of the New Testament. Now in these representations there is undoubted truth; but caution and discrimination must be exercised lest the truth, being viewed without breadth, become narrowed into error, and the conception which the teachers of Israel entertained of Jehovah be degraded to the level of a Babylonian's conception of the sungod, Marduk or a Moabite's thought of Chemosh. Jehovah was, indeed, the God of Israel, and distinguished from the gods round about it. The Israelites were his people, and the country which they inhabited was his land. But Israel's conception of Jehovah was unique. He is the first and the last, and except him there is no god (Deut. iv. 35; xxxii. 39; 1 Sam. ii. 2; Is. xlv. 6). He is God, and there is none else (Is. xlv. 22). The idols of the heathen are emptiness and non-entities. He is the Creator and Preserver of the world (Gen. ii. 4-19; Is. xlv. 24; xlv. 12; Amos iv. 13; v. 8; ix. 1-6). By electing love and redemptive work he was in a special sense the God of Israel (Ex. vi. 6-8), but by virtue of creation and providence he is the lord (Gen. xiv. 22; Ps. xlvii., xcvi., c.) and judge (Gen. xviii. 25) of all the earth. Inanimate nature and unfallen angels recognize him as

*Driver, *Introduction*, p. 13.

†Kirkpatrick on Ps. 1. 1.

sovereign lord and obey his voice (Judg. v. 4, 5; Ps. ciii. 19-21; Is. vi. 3-5). Ultimately he will be acknowledged by all peoples. The gentiles in spontaneous movement will seek the God of Jacob (Is. ii. 2-4). To refuse to see in Jehovah anything more than the national God of Israel, and to interpret the absence of the name from the New Testament as theologically significant, would be an arbitrary distinction, mistaking the absence of the name from the pages of the New Testament for its avoidance, and overlooking in the teaching of the Old Testament Jehovah's right and claim to universal dominion and the predicted triumph of his cause.

An Undesigned Rescue of the Name.

The American Revision of the Scriptures gained the immediate and hearty approbation of Christian scholars, and the praise of it is becoming enthusiastic. Perfection of scholarship is seen on every page, while a Bible can scarcely be conceived of more convenient for use. The introduction of the verse numerals into the text combines the advantages of the verse for ready reference with that of the paragraph for continuous reading and uninterrupted thought. The marginal references have evidently not been picked up at random, but have been selected according to a fixed principle; and they are unexcelled of their kind. The running index at the top of the page saves incalculable time. The book, even considered merely from the standpoint of serviceableness, is a pure delight. One of the characteristic differences between this version and its English contemporary and their predecessors is the use of Jehovah wherever the original of that name appears in the Hebrew text. To those who have long nourished their spiritual life on the Bible, and to

whom its words have been familiar from childhood and its phrases have become associated with hallowed memories and deep religious experiences, this change is harsh and unpleasant. It is unnatural to say: "Jehovah is my shepherd, I shall not want," "Bless Jehovah, O my soul, and all that is within me bless his holy name," "Like as a father pitieth his children so Jehovah pitieth them that fear him," "Jehovah, thou hast been our dwelling place in all generations," "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Jehovah, my strength and my redeemer." But only to those who have been feeding their souls on the Scriptures for years does the change appear harsh. There is no strangeness nor harshness to the little ones. Even their elders have felt the rhythm of the words, "In the Lord Jehovah there is everlasting strength," and have found the title "Jehovah-tsidkenu" delightful to utter and precious of meaning in ROBERT MURRAY MCCHEYNE'S hymn. Generations of God's people have found it good and worshipful to sing

"Jehovah is the sovereign God,
The universal King."

The change introduced by the American revisers is cause for satisfaction for several reasons. First, it is a scholarly procedure, according with the true principle of translation that a version should follow the original as closely as possible. Secondly, the change will rescue the name of Jehovah from misunderstanding and misuse: for it detaches and distinguishes this epithet of the divine Being from an entirely different title of God with which the name has heretofore been blended, and sometimes entirely merged, in the versions; it brings the name once more into juxtaposition on the pages of Holy Writ with those truths

which were of old associated with the doctrine of Jehovah; it makes clearer to the general readers of the Bible than heretofore what knowledge the teachers of Israel possessed concerning Jehovah and in what sense they accordingly worshipped him; it shows to all what God, in this aspect of his nature, has been in the history of Israel and of the world, what he has done in the universe, and what he claims from men by virtue of his character and work. This exposure of truth is a distinct gain. Thirdly, this change in the translation will restore the great

name to its proper place in the worship and spiritual experience of God's people, and render it once again as precious as the other titles of God. God will be known not only in such aspects of his nature as the Almighty and as Father, but also as Jehovah. The name will no longer be one of awe and mystery only, but whenever uttered will thrill the people of God with a sense of the nearness and knowableness of almighty and self-existent God, and of his gracious interposition and friendliness.

J. D. D.

THE RELIGION OF ISRAEL IN ITS RELATION TO THE RELIGIONS OF CONTIGUOUS PEOPLES.

REV. M. G. KYLE, D. D., PHILADELPHIA, PA.

I.

CALF-WORSHIP.

The subject assigned for this paper and some others to follow must have some limitations to keep its discussion within bounds. If thrust back to the small beginnings of Israel's religion at Ur of the Chaldees, and forward until Israel's nationality is lost once more on the plains of Babylonia in the great captivity, only to emerge from obscurity at the return and take on new life until the final dispersion of the Jews at the destruction of Jerusalem, it opens up a field of inquiry that would fill volumes instead of pages. The subject must be limited rather to that one historical Israel from the days of her unification in Egypt and at her departure therefrom, to the beginning of the end in the disruption of the kingdom. The purview of this examination of her religious affiliations, and extraneous influences is to be confined to such as affected, or tried to affect, the unique national religion of Israel, Christianity before Christ, in its inception in Egypt, its establishment at Sinai and in the promised land, until the beginning of its displacement in the setting up of the calves at Bethel and at Dan at the disruption. Thus there will be brought before us the environing influences of Israel in Egypt, her escape therefrom and the measure of her independence thereof, and her gradual yielding to the idolatrous environment of her own promised land and her final thralldom thereto.

The idea that Israel's religion was either a composite religion, or a mere development, or that it was any other than a unique divine cult among the false religions of that day, is utterly foreign to the thought of these papers. But while maintaining this position, it is still to be considered what influences the religions round about had upon the religion of Israel, what elements of corruption were contributed to Israel, and whether or not any other elements, because of their truth, were incorporated into the religion of Israel.

Certain principles may be postulated at the very outset for the sake of clearness and brevity.

(1) Whatever is good and true may be found in Israel's religion (if it be there) entirely consistent with its character as a divine revelation, *no matter where else the same thing may be found*. The truth is God's everywhere and always; no use of it in however profane association can exclude God from his own.

(2) Nothing was revealed to Moses or to any of the Patriarchs, or indeed could be revealed to them, which was already known to them, *whatever the source of their knowledge*; but that they were to *incorporate it and not other things* would be a most important revelation.

The application of these principles to the religion of Israel satisfactorily accounts for any resemblances between the religion of Israel and the heathen religions round about, and entirely opens the way for its exoneration from the charge of being a composite religion or a mere evolution.

Keeping in view these principles, it will be found entirely consistent with the character of Israel's religion as a divine revelation that there were the following sources:

(1) Communications to Moses at the Burning Bush, at Sinai and to the end of his career.

(2) Traditional remains of the revelations to the Patriarchs, Abraham, Isaac, Jacob and Joseph.

(3) "Moses' library;" written Semitic records of early revelations, and of events of the world's history, both religious and secular, together with Egyptian writings.

(4) Oral instruction to Moses by Hobab during the forty years' sojourn with the Priest of Midian.

(5) The contributions of Egypt; a slight modicum of moral truth scarcely to be accounted in the wide sweep of the moral law; some of the divine similes of things embodied in nature and its laws, used in the architectural and ritual symbolism of Egypt, and appropriated free from all corruption to the form and service of the Tabernacle; and last but not least, Egypt's talent which she had "kept laid up in a napkin," the secret knowledge of the priests concerning the one true God.*

**Records of the Past*, IInd series, Vol. III., pages 16-35. Ist series, Vol. VII., 105, 128.

(6) Above all, and beyond all, and controlling all, the divine superintendence and guidance that directed and secured a proper selection and use of materials *from whatever source*.

Now, given the religion of Israel, in part a direct and immediate communication from Jehovah, in part early revelations to the Patriarchs treasured up and carried forward through the medium of tradition, in part the divine similes of things incorporated by the Almighty in his works and his laws, and appropriated it may be to one or to various heathen uses, in part the lingering knowledge of the true God amidst the polytheism of Egypt; but all from whatever source immediate or mediate, selected and formulated in the religion of Israel by the immediate superintendence and direction of Jehovah;—given, I say, this unique religion of Israel, there are still certain special features of its relation to the religions of contiguous peoples which demand special notice and investigation.

The first of these is the idolatrous corruption called calf-worship. This particular pollution of divine worship seems a taint in the blood of the national life of Israel, a kind of religious scrofula, liable at any time to break out into an open sore, hidden, suppressed, it may be, in the child only to break out in the great-grand-child. It appeared like a plague at the very foot of Sinai, underneath the overshadowing cloud of the terror and the glory on the summit. After slumbering in the veins of Israel more or less quietly for some four centuries, it broke out anew at the sunset of the Solomonic glory and marked Israel for the death in the setting up of the calves at Bethel and at Dan at the disruption of the Kingdom.

What was this “calf-worship?” and whence came it? As Israel had but just come out of Egypt where the worship of the sacred bull Apis had such a prominent place in the religion of the land, “the answer almost uniformly given from the days of Philo and the early fathers to our own has been, the Hebrews borrowed this symbolism from the Egyptians.”* And this view seems to harmonize with the fact that the Hebrew word for calf (עֵגֶל) is of much wider signification than the English word calf, being applicable to the animal, either male or female, from early life to full

*Hastings' Bible Dictionary.

size and strength. Moreover, the Septuagint uses the same Greek word (*μῶσχος*) for the Hebrew for "calf" and for the Egyptian Apis.

It is equally assumed, almost without investigation, that since Jeroboam had taken refuge with Shishak king of Egypt, the golden calves which he set up at Bethel and at Dan were Egyptian idols.

To this view Rawlinson was perhaps the first to raise a question, seriously. His belief in the Chaldean origin of Semitic calf-worship has been receiving growing confirmation and wider acceptance.

There are some things that create a strong presumption against the view that Israel's calf-worship was of Egyptian origin. (1) The Egyptians did not make images of a calf to use in their Apis-worship. They used only the living bull. If Israel, desirous of Apis-worship, could have found among the herds a young bull having the marks of Apis, they would certainly have used that. If they could not find such a bull then they could not, in accordance with the ideas of the Egyptians have pretended to Apis-worship at all; for Egypt would do without Apis for a long time if a bull with the required marks could not be found.

(2) The people as they worshipped before the image which Aaron made said "These be thy gods, O Israel, which brought thee up out of the land of Egypt;" did they believe the gods of Egypt delivered them from Egypt? How near this opinion borders on the absurd will appear when it is recalled to mind that Khamuas, son of Rameses the Great, brother of Meremtah, the Pharaoh of the Exodus, High Priest of Ptah, Chief of the Magicians who withstood Moses and were defeated by Moses, and probably the very person known to the Greeks as Jambres,* was the chief exponent of Apis-worship, and sought to establish it in the highest place among the Egyptians. Since, then, it was the leaders of Apis-worship who were defeated in the plagues and at the final deliverance of Israel, how could it be possible that Israel could say that the same gods who were defeated in the deliverance could have wrought the deliverance!

(3) Jeroboam was desirous of satisfying the devotional spirit of those who were the true worshippers of Jehovah. Would he,

*Groff in *Recueil de Travaux*, 1900.

or could he, accomplish this purpose by giving them something utterly foreign and grossly idolatrous? But Jeroboam did succeed.

Then certain things seem to point the way, seem to open the way, indeed, to another source for the calf-worship of Israel.

(1) Aaron himself proclaimed the calf-worship at Sinai, saying "A feast to Jehovah to-morrow" (Ex. xxii. 5). That the calves of Jeroboam were intended to represent Jehovah is also very probable both from his manifest effort to imitate the true worship as closely as possible consistent with his political schemes, and from the fact that even as late as the time of Ahab the prophets of Israel, four hundred in number, still regarded themselves as prophets of Jehovah (I. Kings xxii. 6). Whatever, then, may have been the gross notions among the people, such as always result from the introduction of images into worship, it seems from these notices in the divine record that the leaders intended the calf-worship, both at Sinai and in Palestine to be the worship of Jehovah by images. Indeed, this conclusion would still stand if it were shown that the calf-worship was Egyptian Apis-worship, which, however grossly idolatrous in the minds of the common people, was by the priests represented as symbolical worship.

(2) The bull from the earliest antiquity was symbolical of the Deity among Semitic peoples in the valley of the Euphrates and in the provinces along the western seashore among the Phoenicians, who as early as the twelfth Egyptian dynasty were settled in the land of Goshen, the northeastern part of Egypt and to whose quarter Israel was assigned upon entering Egypt.

(3) Joshua said to the people, "Put away the gods which your fathers served on the other side of the flood and in Egypt, and serve the Lord;" and, again, "Choose ye this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood or the gods of the Amorites in whose land ye dwell; but as for me and my house, we will serve the Lord" (Josh. xxiv. 14-15). In these words he seems to identify the idolatry of the fathers in Ur and in Haran with the idolatry of the fathers in Egypt and to distinguish between that and the idolatry of the Amorites.

(4) The Israelites worshipped before the calf exclaiming

"These be thy gods, O Israel." But there was only one. Why the plural? Attempts at grammatical explanation have not been eminently satisfactory. A more reasonable explanation is that the Israelites quite naturally used words they were accustomed to use, the words of an idolatrous ritual. They did worship idols when in Egypt (Ezek. xx. 5-9). Was that idolatry the Egyptian idolatry, now so well known, of On, of Memphis and of Thebes? or was it the idolatry of their Phoenician kinsmen and neighbors of the northeast Delta, by whom they dwelt? Certain it seems, the accustomed words that came so readily to their lips were not from Apis-worship, for there was but one Apis.

The consideration of all the known facts bearing on the question points, it seems to me, to the conclusion that the calf-worship of Israel was not Egyptian Apis-worship, either at Sinai or at Bethel and Dan. It was the outcropping of the primeval Semitic habit of worshipping God by images and the appropriation to that purpose of the most common Semitic symbol for the Almighty. In the case of the golden calf at Sinai, and it may be also of those of Jeroboam, something of Egyptian local coloring may have been contributed by the worship of the bull Mnevis at On, of which very little is known, but of which one picture has been found painted yellow, the usual Egyptian method of picturing gold. In the case of the calves of Jeroboam, nothing very positive can be said of any local coloring, but the political exigencies which were all-controlling with Jeroboam, make it far more probable that he pandered to national pride and racial prejudice and so took up in some measure with the traditional Phoenician calf as a symbol of Jehovah, than that he weakly yielded to any Egyptian predilection of his own, in attempting to divert the most pious from their worship of Jehovah at Jerusalem.

It is not possible yet to see with perfect clearness the sources of Israel's idolatry, yet by these glimmerings of light out of the darkness of the past, we may venture to trace out with some degree of assurance the history of idolatry in early Israel. The Patriarch and his family brought a knowledge of Semitic idolatry from "The other side of the flood" where the fathers worshipped gods, and they found it among the Semitic populations of the Palestine province of Chaldea. Jacob's family came back from Haran with a fresh attack of the disease, the memory of which,

at the least, was taken down into Egypt. There they found Semitic idolatry among the Phœnician foreigners in the northeast, where they had lived from very early times; perhaps they found it even in the very court itself of the Shepherd Kings, themselves of Eastern origin. They still adhered to their separateness, for when a king arose who "knew not Joseph," who ushered in the renewed ascendancy of the Egyptian religion, they fell into disfavor. Persecution drove Israel together and Israel and Egypt farther apart as the native Egyptian priesthood gained greater and greater power over the throne in the eighteenth and nineteenth dynasties. Finally, the Lord strove with them to win them from the "idols of Egypt" (Ezek. xx. 7), *i. e.*, the Semitic idolatry of that part of Egypt in which they lived, not the pantheon of Upper Egypt, now so well known as Egyptian idolatry, but from which Israel in Egypt was always separated, geographically, politically and religiously. But Israel was "stiff-necked" and only yielded at last to the display of Jehovah's power and grace in the plagues of which the Lord says, "In whose sight I made myself known unto them in bringing them forth out of the land of Egypt" (Ezek. xx. 9). If these side lights be correctly arranged, they serve to illumine the very ground-work of Israel's religious history and its relation to the religion of contiguous peoples. It becomes very plain how, when they had been reclaimed to the worship of Jehovah, by the miracles wrought upon the Egyptians, and by the miracles of deliverance, guidance and preservation in the wilderness and by the terrors of Sinai, they could so easily have recourse to worship by images when the invisible God withdrew himself from perception by the senses. And how, also, throughout Israel's history in the Promised Land, surrounded by her Semitic kinsmen and neighbors, she so readily fell away again to the worship of the gods their "fathers served on the other side of the flood, and in Egypt," as well as to the gross idolatry of the non-Semitic Amorites who dwelt in the land.

Calf-worship was the primitive superstition which the divine religion of Israel came to displace as Christianity came to the philosophy of Greece, the sensuous worship of Rome and the wild superstitions of the Teutons. And this primitive calf-worship proved as malignant and persistent as the philosophy of Greece which perverted a portion of the Church into Neo-Platonism, as

the sensuousness of heathen Rome which finally clothed the Bride in the scarlet robe, or as the nature worship and spiritism of the Teutonic forefathers which has ever persisted in the German and English disposition to attribute so much influence to the moon and to consult signs and tokens. If nineteen centuries of Christianity has not entirely cured these various nations of the superstitious poison in their blood, we shall not wonder that this Semitic religious scrofula, calf-worship, should have persisted so long in the national character and have broken out in successive generations.

THE ARK AND THE CLOUD DURING THE MARCH.

JOHN D. DAVIS, PH. D., D. D., PRINCETON.

The divisive critics assign Num. x. 33, 34, to the two documentary sources denominated J and E. On Dr. Dillmann's analysis, to refer for convenience' sake to him only, the first clause of verse 33 was taken from the document E, and the second clause from J. Verse 34 was also obtained from J, but was eventually altered to conform it to P's record.

J.

33b. And the ark of the covenant of Jehovah went before them three days' journey, to seek out a resting-place for them. 34. And *Jehovah went before them by day in a pillar of cloud*, when they set forward from the camp.

E.

33a. And they set forward from the mount of *God* three days' journey.

"The expression 'ark of the covenant of Jehovah' points to J." Yet in the same volume of this commentary, Josh. vi. 8, which contains the expression "ark of the covenant of Jehovah," is assigned by Dr. Dillmann to E. Comp., also, Num. xiv. 44.

"In view of the resemblance with Ex. xv. 22 and the expression 'mount of God,' the passage was excerpted from E; and God was changed, as often elsewhere, to Jehovah."

In commenting on the relation of these passages to each other and to P, Dr. Dillmann remarks that verse 33b cannot be the continuation of the first clause of the verse; for if it were the writer

would not have omitted the definite article, but must necessarily have written "the three days' journey" where the phrase occurs the second time. Further, Dr. Dillmann contends that P differs entirely regarding the position of the ark, locating it in the center of the traveling host, and not in the van. Notice that E also, according to Dr. Dillmann, locates the ark in the center, when describing the march of the men of war around Jericho (Josh. vi. 7b, 9, 13). Concerning the words italicized in verse 34, or their equivalent, the distinguished German commentator holds that they were altered by the redactor to "the cloud of Jehovah was over," the form which they now have in the Hebrew text, in order to adjust the description to the account given by P in ix. 17 ff. Thus there are alleged one incongruity between J and E, and two contradictions of J to P, of which one at least equally opposes E. Let us look at these three alleged discrepancies in detail.

The assumed incongruity between J and E is due entirely to construing the two statements of verse 33 as independent and coordinate. The incongruity vanishes at once, and the propriety of indefiniteness in the second occurrence of the expression "a journey of three days" appears, when the latter half of the verse is regarded as a subordinate clause. And in fact this part of the verse in Hebrew presents the characteristic features of a subordinate clause, as described by Driver, "Tenses" 3d ed., §§ 158, 159; Gesenius, "Grammatik," *e. g.* 17th and 22d ed., § 155, b; Siegfried-Stade, "Wörterbuch," art. *Warw*, 2 g; for it begins with the conjunction "and" followed by the subject and a participle. This particular passage is cited as a subordinate clause by Ewald, "Lehrbuch," § 341, c, and by Green, "Grammar," § 309, 1. Thus conceived, it may be translated participially (comp. Josh. iii. 14); or it may be resolved into an explicitly circumstantial clause (while the ark went) or, better, into a causal clause (seeing that the ark went). For the causal force, see Josh. iii. 15b; iv. 10; also Gen. xx. 3; Ex. xxiii. 9; and Siegfried-Stade, art. *Warw*, 2, m. The latter half of verse 33 thus explains the circumstance, or gives the reason, which led the Israelites to advance a journey of three days. The verse may accordingly be rendered in English: And they set forward from the mount of Jehovah a journey of three days, for the ark of the covenant of Jehovah went before them a journey of three days, to seek out a resting place for them.

Thus it is proper the second time as well as the first to say "a journey of three days."

Regarding the place occupied by the ark in the migrating host, Num. ii. 17 and x. 21, which are attributed to P, locate it *ex hypothesi* in the center, with the two triple camps of Judah and Reuben marching in advance of it and the triple camps of Ephraim and Dan following in its rear. In a passage assigned by Dr. Dillmann to E, as already pointed out, the ark is given the same central position in the midst of the army which marched around Jericho. Where does J locate the ark? A statement from J is wanting, on Dr. Dillmann's analysis, unless it be found in verse 33b.*

What, then, according to verse 33b, was the position of the ark with respect to the great caravan of Israelites when they left Mount Sinai? Two answers have been given to this question by exegetes. One is that given by Dr. Dillmann: The ark preceded the host. But not all interpreters who find this meaning in the words see in them a contradiction to the regulations of Num. ii. 17 and the record of Num. x. 21. Distinguished critics, like Keil and Green,† and compare Strack,‡ think that the ark regularly preceded the host, whenever the people journeyed, being separated from the other holy things of the sanctuary, which by law and record were carried in the center of the advancing column (Num. iii. 31; x. 21).

But exegesis has a second answer. The words "went (literally, journeyed) before them" do not in this case, any more than in many other instances, denote local precedence. They signify leadership. They describe the ark, the symbol of the Presence whose word was law, as leading the host; not in the van, but borne majestically like a king in the midst of his troops, the throne of Jehovah, the source of unity, the locality whence the trumpet directed the march and commanded the halt, and of which the resting-place determined the location of the camp (Ex. xxv.

*At the crossing of the Jordan, the ark was ordered to lead the van. There was a special reason for its occupying the front place on this occasion, and care was taken to inform the people of the peculiar order of march. Dr. Dillmann, moreover, does not venture to distribute the statements relating to this event between J and E.

†*Moses and the Prophets*, p. 59, note.

‡*Commentary*, p. 286.

22; Num. ii. 2; x. 2). It led the Israelites, though it was not in front, but in their midst; for by its movements, under the guidance of the cloud with which it was associated, and by signal from the priests who accompanied it, the tribes were manœuvered and governed. So the phrase "went before" and its equivalents mean leadership, not local precedence, in Ex. xxxii. 1, *halak*; Deut. iii. 28, '*abar*'; x. 11, *halak lemassa*'; xxxi. 3b, '*abar*'; 1 Sam. viii. 20, '*yatsa*'; Mic. vi. 4, *shalah*. So Bishop Patrick explained the words of the present passage more than two centuries ago; and Delitzsch discerns a similar understanding of them by the compiler of the Hebrew record.* Jehovah, who throned above the ark and made the cloud his herald and instrument, was the real leader (35; Num. xiv. 14; Deut. i. 30, 33). The recognized center and seat of his divine majesty and the symbol of his presence was the ark in the midst of the camp, whence his will was made known by the rise and direction and pause of the cloud, and was signaled on the trumpets by his designated officials to the several tribes. What the ark and the cloud did, Jehovah did. So elsewhere the ark is closely identified with Jehovah, and is spoken of as active, influential, and supremely important (Num. xiv. 44; Josh. iv. 7, 13; vi. 11; 1 Sam. iv. 3; vi. 20).

On yet another interpretation local precedence is not intended by the words "went before them," and the ark did not precede the host. If stress be laid upon the word "go" (translated "set forward" in the preceding clause, but usually "journey" as in verse 29), which denotes the opposite of "encamp" (ix. 17-23; xxxiii. 1-49), then the phrase "before you" may be understood to mean "in your presence," "in your sight," a sense which it so frequently bears. It is quite unemphatic. The ark, instead of being in camp and dwelling in curtains, was unhoused, passing day and night under the open sky, covered with cloth and skins, its traveling garb, with the poles for its transportation thrust through its rings, ever in readiness for portage or being borne on the shoulders of the Kohathites. It was evidently on the move. It was on the march before their eyes during three days, a sign to the people that they too were on the march and that the time had not yet come to encamp, while it sought a resting-place for them. "They marched forward from the mount of Jehovah a march of

*ZKWL, 1882, p. 230.

three days, seeing that the ark of the covenant of Jehovah was on the march forward before them three days' march, to seek out a resting-place for them."

Verse 34 has likewise the form of a subordinate clause. Thus regarded, it states the circumstances. "They marched forward from the mount of Jehovah a journey of three days, seeing that the ark of the covenant of Jehovah was marching forward before them a journey of three days to search out a resting-place for them, the cloud of Jehovah being over them when they marched forward," indicating Jehovah's will that they should move and the direction they should go. The ark and the cloud of Jehovah are each specified, and their respective relation to the marching host is described.

There is no contradiction between the statements that Jehovah went before them in a pillar of cloud (Ex. xiii. 21; Deut. i. 33) and that the cloud was over them; and hence no need to assume that the editor and compiler altered the text of J in order to adjust it to the statement of P. The Hebrew expression, like its English rendering "over them," is entirely compatible with the cloud's being at the head of the marching Israelites and high above them. It was "over them," whether it was at or toward the front of the column, or was in the center over the ark, or extended over the whole of the advancing multitude. The two statements are combined in Num. xiv. 14; and no confusion results, for the parallel members merely elucidate the meaning and bring out the complete idea "on high in front." The cloud must have been on high, in order to afford light to the entire multitude when at night it journeyed or halted (Ex. xiii. 21); and at the beginning of the march from Egypt it was toward the front or at the very head of the column, as appears from Ex. xiv. 19. After the erection of the tabernacle the cloud rested upon it, in the center of the camp (Ex. xl. 34; Num. ix. 15). When Jehovah willed that the Israelites journey, the cloud rose from over the tabernacle and began to drift forward (Num. ix. 17; x. 11); the tabernacle was taken down (x. 17); the ark was made ready for transport (iv. 5, 6, 15); and the priests by the ark gave the signal on the silver trumpets for the triple camp of Judah to march (x. 5). The order was obeyed; the men of this camp taking the direction indicated by the advancing cloud, and at night receiving light from it,

whether it was directly over their heads or somewhat in their rear. Next Levites fell in line with the poles, boards and curtains of the tabernacle, in order to have the tent erected and in readiness to receive the ark at the next camping place.* At a second signal by trumpet blast from the priests by the ark the triple camp of Reuben swung into line behind the tabernacle and moved onward (x. 6). Then—if the second interpretation of 33b be adopted in either form—the ark set forward and Moses solemnly exclaimed: “Rise up, O Jehovah, and let thine enemies be scattered, and let them that hate thee flee before thee” (x. 35). Along with the ark came the carriers of the sacred furniture of the tabernacle and court (x. 21). Then, directed by trumpet (x. 2), followed the two remaining camps of Ephraim and Dan (x. 22, 25). When the cloud stopped, the priests by the ark doubtless signaled by trumpet to the great company, the tabernacle was set up underneath the cloud, the tribes marched into the positions assigned to them in relation to the sanctuary, the ark was deposited in its curtained habitation, while Moses recited the words: “Return, O Jehovah, unto the ten thousands of the thousands of Israel,” the cloud descended and rested on the sacred tent and the glory of Jehovah filled it.

CHRIST IN THE PENTATEUCH.

HOWARD OSGOOD, ROCHESTER, N. Y.

Who was Christ? In what manner did he appear in the Pentateuch? He is there in foretellings of his coming, in promises, types and symbols. But by his own testimony, by the witness of his Father and the Holy Spirit in the New Testament, he was in the Pentateuch in far more glorious majesty, lighting up all its history with the glory streaming from his presence.

THE ETERNAL I AM.

There is one name of God, the name most holy, whose glory would never be given to another, guarded from profanation by the rampart of death. That name was made known to Moses (Ex.

*They either kept directly under the advancing cloud as they journeyed; or when it stopped, they continued their march until they stood beneath it.

iii. 6, 14, 15), as the pledge that he who spoke it was "the everlasting God" (Gen. xxi. 33), of "the everlasting covenant" (Gen. xvii. 7), the God of Abraham, the God of Isaac and the God of Jacob, who would surely redeem his people. Believing him their faith would be founded on the only God, the Self-existent, the source of all life, the possessor of all power, the eternal 'I am,' whose equivalent name was Jehovah.* That most holy name with all that it implies, Jesus, fourteen hundred years after Moses, solemnly takes as then belonging to himself and as describing him also long before Moses' day, before Abraham was born. When we remember that Christ again and again asserts that all his words were given him by the Father, that his Father gave him a commandment what he should say and what he should speak (John xii. 49); when we recall his intelligence, his honesty, his humility, his self-sacrifice, we must either deny him utterly, or accept this supreme self-assertion as the truth of the Father. But this self-assertion is accompanied by others just as great though in different phrase. "I and the Father are one" (John x. 30), that is, as Christ further shows, one in all the attributes of God the Father; one as the source of all life (John v. 21, 26; x. 28; xi. 25; xiv. 6); one in authority (Matt. xi. 27; xxviii. 18; Lu. x. 22); one in knowledge (Matt. xi. 27; John x. 15); one in possessions (John xvi. 15; xvii. 10); one in work (John v. 17, 19); one in word (John vii. 16; xii. 49, 50; xiv. 10, 24; xvii. 8, 14, 17); one in honor (John v. 23); one in the final judgment of the whole world (John v. 22, 27); one in glory from eternity to eternity (John xvii. 5).

On the night before his crucifixion, in the fullest possession of all his powers he twice promises his disciples that he will send to them the Holy Spirit, "who goeth forth from the Father," whom the Father also gives and sends (John xv. 26; xvi. 7). That promise he doubly fulfilled. On the evening of his resurrection he bestowed the Holy Spirit on his disciples, as Jehovah God gave life to Adam, by breathing upon them (John xx. 22), and afterwards added the greater miracle of the Spirit on Pentecost (Acts ii. 33). He who equally with the Father gives and sends the

*Jehovah, like "Lord" in the New Testament, is used both of the Father and of the manifested God, comp. Isa. ix. 6, 7; xi. 1-10; xlvi. 12-16; Zech. ii. 9, 11; iv. 9.

Holy Spirit, the Spirit of truth, of God, of Christ (Acts xvi. 7; Rom. viii. 9, Phil. i. 19), of the Son (Gal. iv. 6), must be the Almighty, God over all, the equal of the Father.

In the multiplied tender calls of Jehovah to his sheep scattered upon the dark mountains of idolatry, he urges upon them that he alone is from eternity to eternity, the only Rock (Isa. xlv. 8; xxvi. 4) of everlasting foundation, the only Savior. "I am the first and I am the last and besides me there is no God" (Isa. xli. 4; xlv. 6; xlviii. 12). "Before me there was no God formed neither shall there be after me. I, even I am Jehovah and besides me there is no Savior" (Isa. xliii. 10, 11; xlv. 21). This most exclusive designation of the only, the eternal God and Savior, Jesus Christ, from the midst of the throne with his Father, repeatedly chooses as his own. He is that very one Jehovah said that he was. "I am the Alpha and the Omega, said the Lord (Jehovah) God, who is and who was and who is to come, the Almighty" (Rev. i. 17; ii. 8). "I am the Alpha and the Omega, the beginning and the end" (Rev. xxi. 6). "I am the Alpha and the Omega, the first and the last, the beginning and the end" (Rev. xxii. 13).

His Father sets his seal to all these mighty self assertions by foretelling his coming as Immanuel, God with us (Isa. vii. 14; viii. 8, 10; Matt. i. 23); by calling him, in both Old and New Testaments, God (Ps. xlv. 6; Heb. i. 8), and Jehovah, Lord (Ps. cii. 25; Heb. i. 10; Lu. ii. 11), and his Son (Ps. ii. 7; Matt. iii. 17; Mk. i. 11; Lu. iii. 22; Acts xiii. 33; Heb. i. 5); by bidding him share his throne in heaven forever (Ps. xlv. 6; cx. 1; Heb. i. 8, 13); by exhibiting him to the eyes of all in the center of that throne of glory, the praise of all the hosts of heaven (Rev. iii. 21; v. 12-14; xxii. 3), and equally with himself the temple and the eternal light of heaven (Rev. xxi. 22; xxii. 5).

When, therefore, we read the opening words of the Pentateuch, "In the beginning God," we know that Christ, the eternal I Am, one with the Father, the First and the Last, the Beginning and the End, was then present in the fulness of his deity.

THE CREATOR.

The first clause of the Pentateuch is, "In the beginning God created the heavens and the earth." The Holy Spirit, who takes

of the things of Christ and declares them unto us, tells us who it was that called the universe into existence.

"In the beginning was the Word and the Word was with God and the Word was God. All things were made through him and without him was not anything made that hath been made" (John i. 1-3, 10; 1 John i. 1; Rev. xix. 13, 16). "One Lord, Jesus Christ, through whom are all things" (1 Cor. viii. 6). "His Son through whom he (God) made the worlds" (Heb. i. 2). But as though these general statements were not enough to glorify his almighty hand and power, the Holy Spirit leads us through the glory of his redemption up to the overwhelming glory of Christ, the creator of all things, "the image of the invisible God, the first born"* of all creation, for in him were all things created in the heavens and upon the earth; things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him and unto him; and he is before all things and in him all things consist" (Col. i. 15-17). Or as the epistle to the Ephesians (i. 10) states, God purposed "to sum up all things in Christ, the things in the heavens and the things upon the earth," that is, he is the bond of all creation, for he "upholds all things by the word of his power" (Heb. i. 3). From the highest created intelligence in heaven down to the dust that was made man by his breath (Gen. ii. 7; John xx. 22), to the infinitesimal creatures of a moment in earth and sky and sea, together with the whole universe, the countless suns with their systems filling space, all, all were created by the Son of the Father's love, and have been and ever will be upheld by him, in whom, through whom, for whom they were created. To this agree the words of his Father, "Thou, Lord, in the beginning hast laid the foundation of the earth and the heavens are the works of thy hands" (Heb. i. 10). And the recorded purpose of his Father is, "that in the name of Jesus every knee should bow, of things in heaven and things on the earth and things under the earth and that every tongue should confess that Jesus Christ is Lord (Jehovah) to the glory of God the Father" (Phil. ii. 9-11).

*As Christ is here said to be the creator of all things and "before all things," it could not be intended by 'first born of' to make him a part of creation. "First born of" means "First born before."

GOD MANIFEST.

The Holy Spirit in the New Testament repeatedly makes the positive statement that no man has ever at any time seen God, that is the Father (John i. 18; v. 37; vi. 46; 1 John iv. 12). He is "the invisible God" (Col. i. 15; 1 Tim. i. 17), "whom no man hath seen nor can see" (1 Tim. vi. 16). And the statement of the Old Testament, "Man shall not see me and live" (Ex. xxxiii. 18-20), must have the same meaning. Yet Jehovah God did visibly appear to men some thirty-three times from Abraham to Isaiah. He talked with Adam, with Cain, with Noah. He ate and drank in the sight of Abraham and is there called man, and Abraham prays to him as "the Judge of all the earth" to pardon or condemn (Gen. xviii. 2-16). He appeared as man to Jacob at Peniel, and Jacob prays to him and calls him God (Gen. xxxii. 24-30; Hos. xii. 3-5). He appeared plainly to the sight of Moses and his seventy-three companions on Sinai, who "saw the God of Israel," "beheld God and did eat and drink" (Ex. xxiv 9-11). He showed himself to Moses (Ex. xxxiii. 23), and declared to Aaron and Miriam that he would "speak with Moses mouth to mouth, even manifestly (Heb. by sight or appearance), and the form of Jehovah shall he behold" (Num. xii. 8). He appeared as a man to Joshua (v. 13-vi. 2). He appeared as a man on a throne, clothed in men's robes, to Isaiah (vi. 1-10; John xii. 40, 41), when the seraphim veiled their faces and bodies before him and cried "Holy, Holy, Holy is Jehovah of hosts, the whole earth is full of his glory."

God speaks of him in the third person, as one whom he sends and who bears his name (compare Ex. xiii. 21, 22 with xiv. 19, 24; xxiii. 20-23; Num. xiv. 14; Deut. i. 33; xxxi. 15, 16). In the times of the prophets Jehovah says that he is sent by Jehovah (Isa. xlvi. 12-16; Zech. ii. 9, 11; iv. 9, etc.).

Yet God the Father has never been seen by man at any time. There is but one explanation. It is given in the words of our Savior God (Matt. xi. 27; Lu. x. 22; John xii. 45, xiv. 7, 9), as well as in the other testimonies of the Holy Spirit (John i. 18, etc.). It was Christ, the eternal "I Am," the creator of all things in heaven and earth, who has ever revealed the Father. He at his will reveals the Father to whomsoever he chooses (Matt. xi. 27; Lu. x. 22). For he is "the image of the invisible God" (Col.

i. 15); "the effulgence of his glory and the very image of his substance" (Heb. i. 3); "the Word of life, the eternal life that was with the Father and was manifested to us" (1 Jno. i. 1, 2).

Those who beheld and knew the God and Savior manifested to them in Pentateuch times beheld and knew the Father, whom no man hath seen or can see, the invisible God, as far as he can be manifested to men on earth. They also of the New Testament, who beheld and knew the same person, called Immanuel, God with us, Jesus Christ, I Am, the Lord (Jehovah), the First and the Last, God blessed for ever, beheld and knew the Father (John xii. 45; xiv. 7, 9). He revealed God to man in all the history, in all his deeds and words in the Pentateuch. In the beginning he created the heavens and the earth. In the end he creates a new heaven and a new earth, and makes all things new (Rev. xxi. 1, 5, 6). He created man (Gen. ii. 7), and he recreates him (John xx. 22; II. Cor. v. 17; Eph. ii. 10, 15; Col. iii. 10). He in his infinite condescension spoke in mercy to fallen man, though he must put him forth from Eden (Gen. iii. 23); and he by humbling himself to the death of the cross opened again the gates of Eden to all who believe him (Lu. xxiii. 43; Rev. ii. 7). He banished man from the tree of life in Eden (Gen. iii. 22), and again he gives him to eat of that tree in Paradise (Rev. ii. 7; xxii. 14). He was the Judge of life and of death, in Eden and beyond (Gen. ii. 17; iii. 19; iv. 11); "the Judge of all the earth" (Gen. xviii. 25); he is the Judge of all the world (Matt. xxv. 31-46), and he holds the keys of death and of Hades (Rev. i. 18). He sat as King at the Flood (Ps. xxix. 10); he will sit as King when the world shall end in fire (Matt. xxv. 31), the all-conquering King of kings and Lord of lords (Rev. xvii. 14; xix. 16).

THE INSPIRER OF ALL THE PROPHETS.

He who now gives and sends the Holy Spirit, who will ever send the Holy Spirit, is, must be the same who has ever sent the Holy Spirit. The Holy Spirit is called in the Old Testament the Spirit of God, the Spirit of Jehovah, the Spirit, the Holy Spirit, and Jehovah God speaks of him as "My Spirit." In the New Testament the same designations are used, except that the "Spirit of Jehovah" (Isa. lxi. 1) is there translated in Greek the "Spirit of the Lord" (Lu. iv. 18; comp. Acts v. 4, 9; viii. 39; II. Cor. iii.

17, 18). But to these are also added in the New Testament, the Spirit of Jesus (Acts xvi. 7), the Spirit of life in Christ (Rom. viii. 1), the Spirit of Christ (Rom. viii. 9), the Spirit of Jesus Christ (Phil. i. 19), the Spirit of his Son (Gal. iv. 6). To this Spirit of Christ is attributed the same gracious efficiency that is elsewhere attributed to the Spirit under any of the other designations. The Spirit of Christ is therefore the Holy Spirit. Now, "No prophecy ever came by the will of man, but men spoke from God being moved by the Holy Spirit" (II. Pet. i. 21). "The Spirit of Christ was in them" (I. Pet. i. 11). He who in the Pentateuch is "Jehovah, the God of the spirits of all flesh" (Num. xvi. 22; xxvii. 16), and at the last is "the Lord, the God of the spirits of the prophets" (Rev. xxii. 6, 16), is he who sent the Spirit into all the prophets. By the testimony of Christ the line of prophets begins at the gate of Eden with Abel (Matt. xxiii. 35; Lu. xi. 50, 51); and the line in the Pentateuch passes on through Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, and the seventy-two who were gifted with the Spirit of Jehovah on the Pentecost in the desert (Num. xi. 23-29). Faith in Jehovah and a true following of his word in will and life were the first fruits of this gift of the Spirit. These men knew, by the promises they saw and rejoiced in, that they were strangers and pilgrims on earth and sought God's heavenly country and the city he had prepared for them (Heb. xi. 13-16). And, as Christ is true, they are all in that country and city now (Lu. xiii. 28).

The promises were given by him who is the end of all promises (II. Cor. i. 20). The predictions were inspired by him who was to fulfill them (Lu. xxiv. 44-47). The covenants were made with typical blood by him who sealed them with his own blood (Acts xx. 28; Heb. xiii. 20). The law was given by him who is the end of the law for righteousness to every one that believeth (Rom. x. 4). The earthly copy of the tabernacle in heaven (Ex. xxv. 9, 40; Heb. viii. 5; Rev. xi. 19; xv. 5), was shown to Moses by him who is the true tabernacle (tent) of all who seek him (John i. 14; Rev. vii. 15; xxi. 3). The sacrifices were ordained by him who offered himself to God, the one sacrifice for sins for ever (Eph. v. 2; Heb. x. 12-14), "the Lamb slain from the foundation of the world" (Rev. xiii. 8). "The law was given through Moses; grace and truth came through Jesus Christ" from

the beginning of creation.

To those who were taught by the Holy Spirit, the Spirit of Christ, as we see also in the Psalms and Prophets, the promises, the covenants, the tabernacle, the sacrifices, were full of the grace, the salvation of Jehovah God, their Shepherd, Redeemer, Savior.

"Jesus Christ, existing in the form of God, counted not the being on an equality with God a thing to be grasped (retained for himself alone) but made himself of no account ("emptied himself"), taking the form of a servant, being made in the likeness of men; and being found in fashion as a man he humbled himself becoming obedient unto death, yea, the death of the cross" (Phil. ii. 5-8).

EMPHASIS IN THE GREEK NEW TESTAMENT.

REV. ARTHUR JOHN WAUGH, A. M., PHELPS, N. Y.

II.

II. THE LAWS OF GREEK EMPHASIS AID MATERIALLY IN THE PROPER GRASPING OF THE MEANING OF THE WORD OF GOD. There is scarcely any doubt that there has not been paid the proper attention to the subject before us. All commentators and theologians ought to follow in the steps of Meyer, who pays critical attention to the emphases found on the sacred page. A mere rendering of the words of the New Testament into another language can scarcely be called a "translation," a carrying-over. Everything found there should be carried over as far as possible. If those thousand and one nice points that the understanding of the above laws places within our reach, are one and all ignored, even the moonlight has been dimmed for us. Those intensely emphatic pronouns, that thrusting of certain thoughts to the forefront, those vehement repetitions, those suppressed emotions, those inverted and rhetorical statements that compel attention, those words held in suspense so long—if these are all overlooked, then the Heaven-born Book is going to appear almost a tame affair in the hearing of men. The Bible can never become a commonplace, of course, if it has any sort of translation at all. Let the liveliest book that has ever appeared to us be made thoroughly alive.

To neglect the emphasis must be often to neglect the very point.

How did classical students ever come to translate 1 Cor. xv. 26 after this fashion: "The last enemy that shall be destroyed is death? Did the word "death," standing last for emphasis, deceive them? It is not a question of first enemy, last enemy, or middle enemy, being destroyed, but all enemies. "The **LAST ENEMY** shall be destroyed, **DEATH!**" Even the Revisers have practically perpetuated this weakling of a translation, and perpetuated an error at the same time.

How often has 1 John iii. 3 been robbed of its beauty and impressiveness and meaning by an obscure translation and the neglect of an emphatic pronoun! Here we read: "And every man that hath this hope in him purifieth himself, even as he is pure." Many read this with the impression that the beloved John is speaking of a man having hope in himself, in his own breast; but the "him" refers to Christ. This is as clear as daylight in the Greek. Let us read it then: "And every one having this hope upon Him purifieth himself, even as **THAT ONE** is pure."

Again, the point of the controversy that the great dignitaries of Jerusalem had with Christ in the Temple, the reason for the peculiar answer of Christ, and how he impaled them on both horns of a dilemma, are richly manifested by noting the emphatic parts of the narrative of the questions and the answers. It was in passionate language that these words back and forth fell from the lips of the parties there struggling together. Read Mark xi. 27-30. The Master had been cleansing the Temple and taking things into his own hands, as the authorities evidently regarded the matter; and the narrative continues: "And while he was walking about in the Temple, there come towards him the **HIGH PRIESTS** and the **SCRIBES** and the **ELDERS**, and they say to him, **BY WHAT AUTHORITY** dost **THOU** do these things, and **WHO GAVE** to **THEE** this authority, that thou mayest do these things? And Jesus answering said to them, I will ask **YOU** even **MYSELF**, one question, and answer me, and I will tell you **BY WHAT AUTHORITY** I do these things. **THE BAPTISM OF JOHN**, of heaven or of men? Answer me." His authority was the same as John's. If those hypocrites would just decide which horn of the dilemma they would take as to the worth of the Baptist's authority, he would be then ready to tell them about his authority. They were rendered completely speechless.

In 2 Cor. ix. 7, we have a most remarkable pointer as to the quality that God admires in a Christian giver. So emphatic is the entire sentence that the object is written first, then the verb, and last of all the subject. This makes the whole very marked; but it is the adjective before the object of the verb that is hung up in sight at the head of the little army like an emblazoned banner. "A HILARIOUS giver God loves."

A very strong antithesis occurs in 2 Cor. x. 3; and Paul's writings are everywhere full of just such contrasts. It is finely rendered in the Old Version: "For though we walk *IN* the flesh, we do not war *AFTER* the flesh." The Revised has scarcely improved upon this: "For though we walk *IN* the flesh, we do not war *ACCORDING TO* the flesh." "The Twentieth Century New Testament" brings out the meaning well, but its rendering cannot be called a translation so much as a paraphrase: "For though we live an *EARTHLY LIFE* we do not wage an *EARTHLY WAR*." Rotherham sticks closely to the order of the words, to bring out the contrast so startling in the original: "For though *IN FLESH WALKING, NOT ACCORDING TO FLESH* are we *WARRING*." This is similar to the thought for the typical child of God, to be *IN* the world, but not *OF* the world.

An instructive instance wherein the position in which the Apostle placed a word for the sake of emphasis led the translators into a ridiculous translation, occurs in 1 Tim. vi. 5-6. The old rendering is: "Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that *GAIN IS GODLINESS*: from such withdraw thyself. But godliness with contentment is *GREAT GAIN*." Here one could scarcely be supposed to know that "godliness" is the subject in the fifth verse and "gain" the predicate noun. In Greek they held the inverted order for the sake of the emphasis; and the translators kept the same order in English, making the astonishing doctrine of these wayward men, condemned by Paul, to be that "gain is godliness." This error the Revisers have corrected thus: "Supposing that godliness is a way of gain." That this is correct the sixth verse very clearly enforces, for the Apostle declares that godliness is a great gain, but not in the way the perverters supposed. Similar to this instance is that in Romans vi. 23, where we read: "The wages of sin is death." This is often reckoned as an ungrammatical sentence

in English; but, if we read it as the Greek would instruct us to do, making "wages" the noun in apposition in the predicate, it is correct as a translation and in English grammar also. Death is the wages of sin. And the other part of the text must be corrected in the same manner: eternal life is the gift of God. The inverted construction and the strong contrasts form a very impressive illustration of the laws we have mentioned. It may be read and emphasized as follows: "For DEATH is the WAGES of sin, but ETERNAL LIFE in Christ Jesus our Lord is the GIFT of God."

In I Cor. xv. 32, a part of that chapter containing such a masterly discussion of the doctrine of the resurrection, we have a case of a feeble conditional clause at the end of a sentence, if we read as in the Old Version, in place of regarding it rather as a strongly marked condition at the head of a new sentence, as the emphasis of the Greek would teach us to regard it, and as it has been rightly rendered in the Revised Version. Let us contrast the two translations and note the gain that the proper regard for the Greek will do for us. The Authorized Version reads: "If after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for to-morrow we die." Now the Revised: "If after the manner of men I have fought with beasts at Ephesus, what doth it profit me? IF THE DEAD ARE NOT RAISED, let us eat and drink, for to-morrow we die."

III. BEARING OF EMPHASIS UPON THE PUBLIC READING OF THE WORD OF GOD. If the Scriptures were always read so as to give the exact sense, what an edifying exercise that part of our public services would become! The possibilities here have never yet been fully realized. A monotonous and faulty reading of the New Testament is a grave injury to the congregation. They gain little inspiration to attempt to read it for themselves, and they cherish perverted views regarding it. To put a false emphasis upon the Word of God is a species of heresy. An article recently appeared, quoting the words of the boy Jesus in the Temple: "Wist ye not that I must be about my Father's business?" The writer boldly declared that "must" is the emphatic word in that sentence, and then proceeded to discuss the matter of obligation. But what becomes of such conclusions if "must" does not prove to be the emphatic word in that sentence? What

if it turns out to be about the least emphatic of all the words? "IN THE AFFAIRS OF MY FATHER" is the forceful part of his utterance.

We may take the simplest sentence in all the Word of God, and there is a part of it that the writer intended to be the more important portion; and this is easily discernible from the manner in which the sentence is constructed. The shortest verse in the Bible is John xi. 35: "Jesus wept." Often in reading this, the thought has naturally risen, which of these two little words should receive the accent? Should it be read, "JESUS wept?" As there are only two statements as to his ever shedding tears, is attention especially directed to the fact that, on this occasion of his friend Lazarus' death, even he was compelled to drop tears of grief? Or should the accent be on the "wept?" The answer might be difficult. Some would naturally read it one way and others another way, but there can really be but one way that is the right one. The Greek form of the sentence shows this without the shadow of a doubt. It reads: "WEPT Jesus." This inverted form, as we have seen, characterizes strong emphasis. This would cover the whole statement, but the verb is of especial prominence.

In reading the narrative of the healing of the lame man at the gate Beautiful by Peter and John, there are prominent features clearly revealed. In Acts iii. 4, we learn that a preliminary of the act of cure was the riveting of the gaze of the man, obtaining his perfect attention, and thus arousing his faith in the power of the Apostles' Master. We read: "And Peter, STEADFASTLY GAZING AT HIM, with John, said to him, Look upon us." So in the eleventh chapter of Hebrews, "BY FAITH" are the key-words all the way through that marvelous panorama of the power of that vital quality in the child of God. About twenty times this great word is dignified by being placed at the head of those sonorous sentences. They should therefore be intoned accordingly.

If a person is able properly to render that scene in Mark xii. 13-17, where the enemies of Christ sought to shipwreck him between the Scylla of the Pharisees and the Charybdis of the Herodians, that marvelous scene will live again before the mind's eye. First, the wily fellows come fawning up to him, play the sycophant by telling him how great a teacher they recognize him

to be, then they suddenly seek to draw him into the whirlpool by asking: "IS IT ALLOWED to give TAX to Cæsar or not? May we GIVE, or may we NOT give?" First the Master lets those hypocrites know that he sees through their cursed purpose, then he says to them: "WHY are ye tempting me? Bring me a penny that I may see it." Then he holds this up before their blinking eyes and demands: "WHOSE is this image and superscription?" Out comes the unwilling answer: "CAESAR'S." Then Christ hurls at them that sentence that has been echoing down the ages ever since as man's political and religious watchword: "THE THINGS OF CAESAR, render ye to Caesar; and the THINGS OF GOD, to God." Never was answer more overwhelming.

Take Hebrews x. 26. Many a dear soul has been troubled, fearing that perchance he has committed the unpardonable sin, by reason of this text. It reads: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a fearful thing, looking for of judgment." One is apt to emphasize the verb "sin" too heavily in this instance, and harm is done thereby. The word, however, that needs the force, the very point of the Apostle is not the sinfulness of the child of God or the professor, but the WILFULNESS of the act. If one sin WILFULLY, or, as Rotherham renders it, "If BY CHOICE we are sinning," hope must perish. This is a powerful text enforcing the new life that must evidence itself in the soul, the fruit by which the new life can alone be recognized.

The repeated article in Greek is often very suggestive. When the Master, in John xv. 1, is giving a part of his discourse on the night of his betrayal, he makes a point entirely minimized in the English rendering. He says: "*I* am the vine, the TRUE." Emphasized pronouns, strongly contrasted are very manifest in the original of Matt. iii. 11, the words of John the Baptist in turning attention away from himself to him whose forerunner he was, "*I* indeed baptize you with water unto repentance, but the ONE COMING AFTER ME is greater than I, whose sandals I am not worthy to carry. HE will baptize you with the Holy Ghost and fire."

Strong emphases occur in Matt. v. 30, where the Master, in the Sermon on the Mount, is recommending a smaller sacrifice for the sake of a larger gain. He contrasts the right hand as the most

important that perhaps we have with the idea of losing all. Modern science in amputation is a clear evidence that any man of sense will part with this rather than lose right hand and all. Read rightly, this thought is magnificently enforced, but to be taken spiritually, as the use he makes of Gehenna rather than the ordinary word for hell indicates. "If THY RIGHT HAND causeth thee to stumble, CUT it off, and CAST it from thee, for it is profitable for thee that ONE of thy members SHOULD PERISH, and not thy WHOLE BODY go into Gehenna."

It is impossible under this head of the proper rendering of the Scriptures to give more than a few suggestive illustrations. We will close this portion of our subject by referring to a fine passage in Paul's First Epistle to the Thessalonians, the opening verses of the fifth chapter: "But CONCERNING THE TIMES AND THE SEASONS, brethren, ye have NO NEED that aught be written unto you. For YOURSELVES know perfectly that THE DAY OF THE LORD so cometh as a thief in the night. When they are saying, PEACE and safety, then SUDDEN DESTRUCTION cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But YE, brethren, are not in darkness, that that day should overtake YOU as a THIEF: for YE are ALL sons of LIGHT, and sons of the DAY: we are not of the NIGHT, nor of DARKNESS; so then let us not SLEEP, as do the rest, but let us watch and be sober. For they that sleep sleep in the NIGHT; and they that be drunken are drunken in the NIGHT. But let US, since we are of the DAY, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation."

Certain portions of the Scriptures are so peculiarly translated that it becomes quite difficult so to utter them as not to convey a false impression. Luke xxiv. 25, "O fools and slow of heart," is often read as if Christ designated his disciples as very short-sighted and very slow, very far from up-to-date, because they *believed* so thoroughly in the teachings of the prophets of their own Scriptures. The very opposite was, of course, his purpose. It might be rendered something as follows: "O FOOLS and slow in heart, slow to believe all that the PROPHETS have spoken!"

In Acts xx. 16, "For Paul had determined to SAIL BY Ephesus," we have a case in which the English preposition must receive a strong accent or a wrong impression will of necessity be made

upon the hearer. As one would not naturally accent such a little word, it would have been better if "by" had been rendered "past." Paul had decided, on account of a lack of time, to sail PAST Ephesus.

Luke ii. 16 is often so read that the idea might linger in the hearer's mind that two grown persons and the infant Jesus all found a reclining place in the manger, "And they came with haste, and found Mary and Joseph and the babe lying in a manger." This would remind one of the reader who read four words in the Old Testament as follows: "Saddle ME, the ass."

THE SACRIFICIAL IDEA IN PAUL'S DOCTRINE OF THE ATONEMENT.

PROFESSOR GEERHARDUS VOS, PRINCETON, N. J.

I.

Not all writers on Paulinism admit that the idea of sacrifice occupies a prominent place in the Apostle's teaching on the atonement. According to Weiss the references to this representation are, at least in the four great epistles, purely incidental, whilst in the other epistles Eph. v. 2 is the only passage in which the death of Christ is directly viewed as a sacrifice. Pfeiderer also denies that the idea of sacrifice to any appreciable extent determined Paul's doctrinal thinking on the subject. Weiss even endeavors to explain why it is that the apostle does not employ the sacrificial conception in unfolding the significance of the Savior's death. Sacrifices being permitted in the Old Testament as a means of atonement for "sins of error" only, and not for "sins with a high hand," Paul's sense of sin was too profound to allow of his finding in the supreme transaction of the cross something in which sin was not dealt with in its most serious aspect. To this it may be answered, that such a view ought to have prevented the Apostle from employing the sacrificial representation at all in speaking of the atonement, which, as we shall see, is by no means the case. It would also seem to follow that Peter and John, who speak of the death of Christ as a sacrifice, thereby betray their less profound sense of sin, an opinion to which we may well hesitate to

give our assent in view of what we know of their teaching on the subject.

Ritschl differs from Weiss and Pfleiderer on the point in question. According to him the idea of sacrifice broadly underlies all the passages which deal with the saving significance of the death of Christ. And yet in the conclusions which he draws as to the interpretation Paul attached to the Savior's sacrifice Ritschl stands at a much farther remove from the traditional church-doctrine than either Pfleiderer or Weiss. One might think that a consistent carrying through of the principle of sacrifice in the exposition of the Apostle's statements could not fail to keep in touch with the church-doctrine. But Ritschl reaches diametrically opposite conclusions, because he has adopted a peculiar interpretation of the Old Testament ritual of sacrifice, from which the element of vicarious penal infliction of death is entirely eliminated. From this preconceived point of view he examines the Pauline statements and understands them accordingly. Of the few passages, such as Gal. iii. 13; II. Cor. v. 21, in which the idea of substitution is too explicitly asserted to admit of subsumption under the idea of sacrifice, he tries to minimize the importance, by characterizing them as secondary and relative modes of representation to which the Apostle gave no controlling influence in shaping his main doctrine.

We find, therefore, that on the one hand the fact of the prominence of the sacrificial idea in Paul's epistles is denied, and that on the other hand, where the fact is acknowledged, the significance that has been by the church attached to the fact is explained away. As regards the former point, it must be acknowledged that the passages in which Paul formulates the sacrificial meaning of Christ's saving work in so many words are few in number. But this need not surprise us. It is equally true of the co-ordinated conceptions of reconciliation and redemption, and yet here no careful student of the Apostle would draw the inference that these do not stand in the center of his teaching. It has been observed, we believe by Weiss himself, that on the whole Paul elaborates with greater fulness of detail the subjective application of Christ's work than the objective soteriological impetration of redemption, so that the number of passages bearing on the former far exceeds that of the passages dealing with the latter. This observation

ought to make us cautious in measuring the importance of the sacrificial idea in Paul's mind by the scarcity of explicit sacrificial language in his writings.

But the question may be raised whether the passages which contain the idea of sacrifice more or less explicitly are actually so few in number as Weiss and others would have us believe. First of all we have the classical passage, Rom. iii. 25, 26. Next the words quoted by the Apostle from the institution of the Supper in which the blood of Christ is represented as sacrificial blood inaugurating the new covenant, in contrast with the blood of sacrifice sprinkled by Moses on the altar and people on the occasion of ratifying the Sinaitic covenant, I. Cor. xi. 25. Further, in I. Cor. v. 7 Paul compares Christ to the ancient passover and in this comparison explicitly affirms the sacrificial character of both type and antitype. Again, we have the statement in Eph. v. 2, that Christ gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell. But, besides all these, there are several instances in which Paul ascribes a saving significance to the blood of Christ. According to Rom. v. 7 we are justified by his blood; according to Eph. i. 7 we have our redemption through his blood; according to Col. i. 20 God has made peace through the blood of his cross and thereby reconciled all things unto himself; according to Eph. ii. 13 those that were once far off have been made nigh in the blood of Christ. It is scarcely possible to believe that in this association between the blood of Christ and his saving activity no reference should be intended to the ritual of sacrifice in which the blood plays so prominent a part. It has been asserted indeed by Weiss, that the effusion of blood figures in these statements simply as the sign of a violent death, so that, wherever the blood is mentioned, this must be understood as ascribing the saving character of Christ's death to its violent nature and not to its sacrificial import. This seems to us untenable for three reasons. In the first place, Rom. iii. 25 and I. Cor. xi. 25 show that Paul actually associated the blood of Christ with the idea of sacrificial propitiation. Secondly, elsewhere in the New Testament this association is so plain on the surface as to be recognized, by everybody. If Peter and John conceive of the blood of Christ as sacrificial blood, it would be strange, if the same or similar expressions, when occurring in Paul, possessed nothing of this asso-

ciation. And, thirdly, if the reference to the blood of Christ were to be understood from the point of view of the violent character of his death, this would be out of harmony with the Apostle's general mode of viewing the death of Christ. Where the violent character of the death is made prominent emphasis is placed upon its having been inflicted by others, so that Christ appears as sustaining to it a passive rather than an active attitude. But Paul usually emphasizes the very opposite, viz., that Christ voluntarily took upon himself this death, that it was the culminating act of his obedience, a representation obviously much more in harmony with the sacrificial idea than with that of the blood as the exponent of a violent death.

In regard to the other point it is important to observe that the Apostle must be allowed to explain to us his own theory of sacrifice. Ritschl's method of bringing to his interpretation of the Pauline statements a preconceived theory, even though it be obtained from a study of the Old Testament facts, is apt to lead to erroneous conclusions. In the abstract it is, of course, true that the Old Testament theory of sacrifice and that of the Apostle must be in entire harmony, and that, if we possessed an absolutely correct understanding of the former, we would be not only justified in construing the latter accordingly, but obliged to do so. This is true in the abstract, but in the concrete case before us the situation is quite a different one. The Old Testament itself nowhere presents us with what could be fairly called a theory of sacrifice. It describes the sacrificial system, here and there hints at its leading principles, but in the main leaves it to the New Testament to illumine the facts by means of what can be properly called a doctrine of sacrifice. This the New Testament does both by the ideal exhibition of the principle of sacrifice in the work of Christ and by the interpretation given thereof in the teachings of our Lord and of the Apostolic writers. What Ritschl actually does, therefore, is to bring to the exegesis of Paul not the indubitable Old Testament truth, but his own individual appreciation of certain Old Testament facts, and it needs no special argument to show that this is an exegetically unfair and unsafe procedure.

We must gather the Apostle's view through an independent study of his own words. In Rom. iii. 25 he says that God set forth Christ *ἱλαστήριον* through faith in his blood. The first

thing to observe is that these words are introduced to explain in what sense there is "redemption," ἀπολύτρωσις, in Christ: "being justified freely by divine grace through the redemption that is in Christ Jesus, whom God set forth, etc." Now this proves how closely Paul associated the two ideas of redemption and sacrifice. Sacrifice was to him the very essence of the redemptive transaction, the very basis of redemption as an accomplished result. As to the meaning of the statement itself, this depends largely on the rendering of the word ἱλαστήριον and on the mutual construction of the various clauses. There are four views in regard to the rendering of ἱλαστήριον. The first takes it as designating the mercy-seat, the cover of the ark of the covenant. This is the only sense in which the word occurs in Biblical Greek, where it is the usual translation for the Hebrew כַּפֹּרֶת, a consideration strongly commending the view in question. Others propose to retain for the word its original force as an adjective signifying "propitiatory." This may be done in two ways, either by supplying θῦμα "sacrifice," so that the thought results, "God set forth Christ as a propitiatory sacrifice," or by construing ἱλαστήριον as a predicative adjective with the preceding relative pronoun, which yields the rendering, "whom God set forth as a propitiatory person."* A fourth way of rendering the word is to turn the neuter adjective into a substantive usage by giving it the sense of "instrument of propitiation." Of these various proposals it seems to us that the first-mentioned deserves a decided preference, although it has not found the same favor with recent expositors it used to find in a somewhat earlier period. As already stated, it draws support from the Septuagint, and besides this from the only other New Testament passage in which ἱλαστήριον occurs (Hebr. ix. 5). But what ought to weigh more than this is that the context itself suggests such a rendering. It will be observed that in the 23d verse Paul describes the state of sin as one in which man falls short of the δόξα τοῦ θεοῦ. We may expect from this, that the opposite will be described as a state in which righteousness and the glory of God are together restored to man. Now

*This adjective use of the word is found in the Septuagint in two places (Ex. xxxv. 17; xxxvii. 6), where the mercy-seat is called ἱλαστήριον ἐπίθεμα, "propitiatory covering," although some insist even here upon taking it as a noun, to which ἐπίθεμα would then stand in apposition.

this is precisely what the mercy-seat under the Old Testament symbolized. It was the place where the application of blood in the most solemn exercise of the ritual of atonement took place; it was likewise the place where the divine glory manifested itself. Further, the verb *προέθετο* admirably suits this meaning. Of a sacrifice or an instrument of propitiation it is not so natural to say that it is publicly set forth, as it is to affirm this of the mercy-seat. To be sure, under the Old Covenant the application of blood to the mercy-seat on the day of atonement, and in general the presence of the glory of Jehovah on it, were withdrawn from public view, but this gives all the more point to the use of the verb *προέθετο*, inasmuch as it is thus made to convey the idea of a contrast between the hidden character of the supreme mystery of the old covenant and the open character of the fulfilment corresponding thereto in Christ. Still further the clause *ἐν τῷ αὐτοῦ αἵματι*, no matter whether this be construed with the verb *προέθετο* or with the noun *ἱλαστήριον*, is obviously intended to call attention to something peculiar in the manner in which Christ is *ἱλαστήριον*. He is this, or was set forth thus in his own blood. The Old Testament mercy-seat was sprinkled with foreign blood; in Christ's case the blood was that of the living mercy-seat himself. The thought that Christ was victim and mercy-seat in one has nothing strange in it; an equally bold combination occurs in the Epistle to the Hebrews, and Paul by the emphatic phrase "in his own blood" has himself marked its peculiarity.

One objection frequently raised against the view just stated ought to be briefly noticed. It is said that Paul, in case he wished to refer to something like the mercy-seat, of which only one example existed, ought to have placed the article before *ἱλαστήριον*. But this objection seems to us to miss the very point of the Apostle's suggestive representation. The underlying thought is precisely this, that the idea of the mercy-seat has been embodied in two successive forms, first in that of the Old Testament ritual, subsequently in Christ. To Paul's manner of thinking the mercy-seat is not a *unicum* but, since its idea is embodied in both type and antitype, a generic conception.

The word *ἱλαστήριον*, thus interpreted, bears witness to the fact that Paul regarded the sacrificial aspect of our Lord's death not as a secondary or figurative mode of viewing it, but as pertaining to

its very essence, as most literally expressing its central significance. That propitiatory rite and that propitiatory place in which all Old Testament sacrificial functions culminated find their higher, their ideal counterpart in the Crucified Savior. In this respect also he is the end of the law, not because he does away with the idea of sacrifice as something antiquated and imperfect, but because he embodies this idea in its highest conceivable, its absolute form in himself, and thus, while rendering all previous forms superfluous, secures to it in his own Person everlasting reality.

But the passage examined does not merely bring out the prominence accorded by Paul to the sacrificial conception of the atonement, it also throws light in several respects on what we may call the Apostle's philosophy of this sacrificial atonement. From this point of view we hope to examine it in a subsequent article.

THE SIGN OF THE PROPHET JONAS.

REV. W. B. NOBLE, D. D., LOS ANGELES, CAL.

On several occasions our Lord spoke of the prophet Jonah as a "sign." Once he merely stated the fact without explanation. When Pharisees and Sadducees came, and tempting him desired that he would show them a sign from heaven, he answered, "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them and departed" (Matt. xvi. 4), leaving them to ponder what this mysterious sign might be. At other times, however, his statement was accompanied by explanations (*e. g.* Matt. xii. 40), and with these before us, and especially in the light of the accomplished fact of his resurrection, all becomes clear. We readily understand that Jesus is foretelling his own resurrection, and in pointing the men of his generation to the mysterious sign of Jonas he is predicting the great event which should indeed be the sign from heaven they demanded, and the crowning proof of his Messiahship. His empty tomb, his victory over death, his deliverance from the power of the grave, his appearance to men as "he that liveth and was dead, and is alive

forever more," these shall testify of him, these shall be the unanswerable proof of his divinity.

But the meaning of the "sign" is not exhausted when it is said that the deliverance of Jonah was a type of Christ's resurrection. Other things in the prophet's history are declared by our Lord to be significant, as his preaching in Nineveh, and the repentance of the Ninevites (Luke xi. 29-32). The whole of Jonah's experience in his mission to Nineveh seems to be embraced in that sign to which our Lord directed the men of his generation. A mission so remarkable for that period of the world's history, an experience so wonderful as that of the prophet, a success so grand in the repentance of a whole nation and the salvation of a great city; all these were a sign not only to one, but to all generations of mankind.

A sign of what? Of the gospel redemption; of the grace of God that bringeth salvation, and that in Christ hath appeared to all men. Says George Adam Smith, "The truth which we find in the book of Jonah is as full and fresh a revelation of God's will as prophecy anywhere achieves. That God has granted to the Gentiles also repentance unto life is nowhere else in the Old Testament so vividly illustrated. It lifts the teaching of the book of Jonah to equal rank with the second part of Isaiah, and nearest of all our twelve to the New Testament."*

I. Jonah was a sign of the *method* of divine grace. The Jews demanded a "sign from heaven," a transcendent display of divine power and glory, as proof that Jesus was the Messiah. Even in the presence of such acts of majesty on his part as the cleansing of the temple, and such displays of creative power as the feeding of the multitude, they still asked, "what sign showest thou, that we may see and believe thee" (John vi. 30 and ii. 18)? They must have something more startling and overwhelming. Their Messiah, ere they will receive him, must appear in kingly glory and advance in kingly pomp and power to the conquest of the world.

But not thus does the God of grace and salvation manifest himself; not in the wind or the earthquake or the fire; but in the still, small voice; in the gentle expression of his mercy and love. "The kingdom of God cometh not with observation." And in pointing us to Jonah as a sign Jesus points us to a Savior whose grace is

**The Book of the Twelve Prophets*, II., p. 495.

displayed, not in overpowering majesty, but in lowly humility; even in deep humiliation under the power of death and the grave. Not with signs from heaven comes the true Savior of men, but up from "the belly of hell" (Jon. ii. 2), himself as crucified and risen the most wonderful of all signs. "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." The sign is one not of splendor and majesty, but of deep abasement, of lowly humiliation.

And this is in accord with God's uniform method in the manifestation of his grace. When angels announced to the shepherds of Bethlehem the glad tidings of the Savior's advent, they gave to those lowly men a sign whereby they might recognize the Redeemer of the world. And what was this? Should they behold a mighty warrior, marching with his armies to the conquest of the world? Should they see one arrayed in the soft clothing of kingly palaces, surrounded by the luxury and pomp of royalty? No; "this shall be a sign unto you," said the angels, "ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke ii. 12). Not the majesty of a king, but the lowliness of an infant; not the splendor of a palace, but the poverty of a stable; a *babe* in a *manger*. God saves men not by might, but by weakness; not by wisdom, but by that which the world counts foolishness; by suffering and sacrifice, by death and the grave. God manifest in the flesh in the babe of Bethlehem's manger, God reconciling the world unto himself in the blood of Calvary's cross, this is the mystery revealed in the gospel as the hope of a sinful world.

God's ways are not our ways. His works are not carried forward with the sound of trumpets or the pomp of outward display. The worlds move in silence in their orbits; the human frame is "made in secret and curiously wrought in the lowest parts of the earth;" golden harvests grow from the dull, dead soil; and vast treasures of mineral wealth are hid in the dark mine and disguised in substances apparently worthless. And the gospel is "hid treasure;" its beauty and worth are embodied in forms that are common. Blind unbelief sees no divinity in the man Christ Jesus, no attraction in his cross, no saving power in his death. Proud reason scorns the thorn-crowned King, and like the children of Belial at the coronation of Saul asks, "how shall this man save

us?"

But God's ways are higher than our ways. And as from the carcass of Samson's lion comes honey, so from the cross and the tomb of Jesus there issue "sweetness" and "meat" for the souls of men. As from the corn of wheat that falls into the ground and dies there springs a harvest, so the death of Christ is the germ of life to the world. In his death and resurrection faith beholds a complete redemption. It asks no sign but the sign of the prophet Jonas, for in the crucified and risen Redeemer it beholds the fullness of divine wisdom and power. "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, Christ the power of God, and the wisdom of God" (1 Cor. i. 22-24).

II. Jonah was a sign of the *magnitude* of divine grace. For, as our Lord declares, he was a sign not only to the Jews, but to the people of Nineveh (Lk. xi. 30). And from this we infer that the remarkable experiences through which the prophet passed were made known by him in his preaching to the Ninevites. His threatening message was doubtless accompanied not only by an explanation of its ground, but also a declaration of its authority in his own divine mission. Jonah would tell of the word of the Lord which had come to him in his native land, saying, "arise, go to Nineveh, that great city, and cry against it, for their wickedness is come up before me." And to emphasize his message he would tell of his attempted flight, his punishment, his deliverance and his second commission. How otherwise could the people of Nineveh have felt encouraged to repent? For repentance is induced, not by unmingled dread of divine wrath, which drives men to despair, but rather by hope in the mercy of God.

Of that divine mercy the deliverance of Jonah from the belly of the fish was a sign to the Ninevites. It inspired the hope that he who had been gracious to his disobedient prophet would be gracious to them also. The message was one of wrath and judgment, but the messenger was an unmistakable sign that God was merciful and gracious, ready to forgive, mighty to save. He had been a great sinner and judgment had overtaken him. Cast into the sea he seemed beyond the reach of hope. But even from the depths God had brought him up. Delivered from his living grave

he stood before the people of Nineveh. A sinner saved by grace he was the best of all signs of the magnitude of grace.

How beautifully does this illustrate the wisdom of God in choosing as his ambassadors to mankind, not angels, but men; men who have sinned and suffered and repented and found mercy. Angels could indeed reveal more of the deep things of God; they could speak with loftier eloquence and more winning grace than men. But when a *man* stands forth to proclaim the unsearchable riches of Christ, not only the message but the messenger is a sign to the hearers of the wonderful grace of God. He preaches a gospel whose saving power he has experienced. He is able to comfort them which are in any trouble by the comfort wherewith he himself is comforted of God. He is a standing illustration of his theme, and can say to his hearers, in the words of Paul, "for this cause I obtained mercy, that in me first Jesus Christ might show forth all long suffering for a pattern to them which should hereafter believe on him to life everlasting" (1 Tim. i. 16). Every true minister of Christ is, like Jonah, a sign of the grace he proclaims, an encouragement to repentance and faith.

"As Jonah was a sign unto the Ninevites, so shall the Son of Man be to this generation." Yes, and to every generation of mankind. In the resurrection of Christ we behold the grandest of all displays of divine grace, and the mightiest of motives to repentance. As the deliverance of Jonah proved that his prayer was heard and his sin forgiven, so the resurrection of Christ demonstrates that his offering for sin is accepted of God, and a full and free pardon purchased for every believer. "He was delivered for our offences, and was raised again for our justification" (Rom. iv. 25). In Christ's resurrection God has set his seal to the gospel of grace, and declared his readiness upon the terms of faith to pardon and save the guiltiest of sinners.

III. Jonah was a sign of the *extent* of divine grace. His position among the prophets is peculiar. Although other prophets foretold the conversion of the gentiles in the latter days, yet it is a significant fact, in relation to our Lord's selection of him as a sign, that he was the only one of the prophets through whom gentiles were, in any large numbers, actually brought to repentance. Perhaps we may see in this fact one of the reasons of his unwillingness to go to Nineveh; and also of his displeasure at the

sparing of the city. In that city he saw not merely a heathen people, but a power hostile to his own country. And although we might suppose that his enmity to this hostile power would make him not only willing but eager to pronounce its doom, yet Jonah knew the forbearance and mercy of God too well to hope that the sentence would be irrevocable. "Therefore," he says to the Lord, "therefore I fled before unto Tarshish; for I knew that thou art a gracious God and merciful, slow to anger and of great kindness, and repentest thee of the evil" (Jonah iv. 1).

This mission to the heathen, unique in the history of the prophets, is something very striking. Eight centuries before the rising of the Light which should lighten the gentiles, a ray of heavenly truth illumines the darkness of a heathen city, sweet harbinger of the distant but certain dawn. Although God has for a time suffered all nations to walk in their own ways, yet he has not lost sight of them in their wanderings, nor ceased from his loving care over them. They are his creatures, his children, upon whom he has bestowed labor, and toward whom he has purposes of grace. Their vast multitude gives emphasis to the appeal which comes up from their perishing condition, their helplessness bespeaks the divine sympathy and succor, their immortal nature makes them precious in his sight. "Thou hast had pity on the gourd," he says to his complaining prophet, "Thou hast had pity on the gourd for which thou hast not labored, neither madest it grow, it came up in a night and perished in a night; and should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand" (Jonah iv. 10, 11)?

The mission of Jonah was a sign of God's purpose to give salvation to the gentiles, a promise that the gospel should be preached among all nations, and that the hosts of the Lord's redeemed should be gathered out of every nation and kindred and people and tongue.

But along with its precious promise the sign of Jonas brings a solemn warning. How full of meaning is the fact that at the time when the people of Nineveh were giving reverent attention to the message of the prophet and turning from their sins unto God, the Jewish nation was departing from him and entering upon a downward course of idolatry and wickedness, which at last

resulted in its overthrow and the captivity of its people. The grace of God could no longer find lodgment in the hearts of his favored people; and so it was withdrawn from them to find a welcome among those who were not his people. And his prophet, turning from a disobedient and gainsaying people to whom he had stretched out his hands in vain, found believing and submissive hearers in the despised heathen. Could they have understood its meaning, what thrilling significance must the declaration of Christ have had to the men of his generation when he said to them that no sign should be given them but the sign of the prophet Jonas. How solemn the warning embodied in that mysterious sign! But it was unheeded; and the nation that had enjoyed God's peculiar favor was left in its hardness and unbelief to sink into swift and final ruin, while the gospel it rejected went on its way to gladden the despised gentiles and carry its saving message to the ends of the earth.

A solemn warning is this "sign" to all generations. Privileges abused will be withdrawn. Grace rejected will go on its way, to find worthier recipients. And in the conversion and salvation of those who were far from God, the sin of those who perish in the midst of exalted privileges will be the more conspicuous and their condemnation the more severe. "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and behold a greater than Jonas is here."

A greater than Jonas is here; not merely a sign of grace, but he who is grace itself; the only begotten of the Father, full of grace and truth. Crucified and risen, he comes forth from the grave with power to save all that put their trust in him. And crowning his redemptive work with the gift of his Spirit and the sending forth of his ambassadors, he gives the blessings of his grace, not to one favored nation, but to all the nations of the earth. This is the commission which he puts into the hands of his servants, each word throbbing with love to mankind: "go ye into all the world, and preach the gospel to every creature."

THE SOCIOLOGY OF JOSEPH'S DAY.

ETHICAL.

PROFESSOR JAS. A. QUARLES, D. D., LEXINGTON, VA.

Of theoretical ethics we fail to find the expression of a single principle, true or false, complete or partial, in the Genesis life of Joseph. The abstract ethical terms, duty, obligation, ought, right, wrong, punishment, and penalty, are nowhere found in the narrative. There is no annunciation of that universally accepted principle of social ethics, the golden rule. We do not marvel at these omissions, for while it is interesting to note the fact, the fact merely means that there is no occasion in the story to deal in abstractions; everything here is concrete.

We are limited, of course, to social ethics, the duties of man to his fellowman, and seek to note every fact of importance coming under this category. That the *moral obligation* of men to each other is *recognized* is shown, not so much by special statements, as by the fact that it underlies, as it were, the whole history. Laban shows that he felt it, when he voluntarily recognized his duty to requite Jacob's services with wages (Gen. xxix. 15; xxx. 28), and Jacob, when he complained that Laban had not dealt fairly with him (xxix. 25; xxxi. 41). The same fact is shown in the sacredness manifestly attached to covenants (xxx. 44-54). It is the basis of Reuben's vain effort to save Joseph from the jealous anger of his brothers (xxxvii. 21, 22); and of Judah's pathetic appeal to Joseph for Benjamin (xliv. 18-34). In these instances we see that the claims both of justice and mercy were acknowledged.

That we may form a correct estimate of the *general state* of Joseph's moral environment, so far as our record will allow, we shall direct attention to specific acts. Men usually do right in their outward dealings with each other, probably in every stage of civilization, even the lowest. This may not be due to the highest motives; indeed, it is not; and yet as an actual fact instances of wrong-doing, so far as the external act goes, are exceptional. We form our judgment of men's character from their deeds which rise above or fall below the general moral level. Moreover, every community has its grades of moral representatives, the lowest, the middle, the highest; and in making our estimate we must con-

sider to which of these moral classes the actors belong. In this history of Joseph, it would seem that we are brought face to face with the doings of probably the best men and women of that day.

Are there any acts recorded which rise *above the level* of moral mediocrity? Is this true of *Joseph's treatment* of his *brethren*, after they had threatened his life and sold him into slavery? He had the power to execute upon them summary and well-merited punishment; he could have hung them, as Pharaoh did the baker. He forebore to do this; he did not even execute the ringleader, who was probably Simeon, nor his active associates, the sons of Zilpah and Bilhah, and possibly Levi. For this self-restraint he deserves credit. That this was more gracious than most men would have been may be true; that it amounts to moral heroism can hardly be asserted. He had given his brothers provocation in reporting their misconduct (xxxvii. 2), and in the exhibition of a feeling of superiority which had called forth his indulgent father's rebuke (xxxvii. 10). Moreover, he had spoken roughly to his brothers on their first appearance before him in Egypt, and had unjustly accused them of being spies (xlii. 7, 9, 12, 14). He put them all bound in fetters into prison for three days, and kept Simeon there until they had gone back to Canaan and returned. Added to all this, they were his brothers, the sons of his loving father.

Joseph's control of himself in his relations to the *wife of Potiphar* is the most interesting and noticeable moral event recorded in his relations to his fellowmen. It has made his name a synonym for continence, or rather, chastity; as is well known in our English literature. That his self-restraint was rare under such a temptation and that it deserves to be regarded as morally sublime is a well founded general judgment. The cynical critic, however, might suggest that other and lower motives than those of chastity might have influenced and determined him; that fear of summary punishment from the jealous and infuriated husband, who was his master, might have been the deterrent cause; that, moreover, the temptation would not have been so serious to him, if we may suppose that, like Potiphar, himself being a domestic slave, he was really a eunuch, as Jewish tradition declares him to have been. Such suggestions are forbidden by that charity which thinketh no evil, and which binds us to believe that he was controlled by the three motives which he avowed to the tempter: re-

spect for his master's rights, a conscientious conviction that it was great wickedness, and a pious belief that it was a sin against God (xxxix. 9). Moreover, his subsequent fatherhood might seem to disprove the suggestion that he was a eunuch; and yet it is said that those made eunuchs after developed puberty were not wholly impotent.

There are other deeds in the history which rise above the level. If it be true that Joseph's coat of many colors was, like the similar dress of David's daughter Tamar (2 Sam. xiii. 18), an official dress, worn as the heir to the patriarchal authority and as possessing the birthright of the firstborn, then we would look for envious jealousy in Reuben, who had been thus dispossessed of his natural prerogative in favor of a younger brother, who was eleventh instead of first in the line of succession. We are indeed expressly told (1 Chron. v. 1), that the birthright was transferred from Reuben to Joseph; and the same fact is intimated in the patriarchal blessings or prophecies pronounced by Jacob upon his sons (xlix. 3, 4, 26). We look in vain for any indication on the part of Reuben of rebellion against this act of parental authority, or even of jealous irritation against Joseph, its beneficiary. Most of the other brothers show their resentment at the elevation of Joseph, and carry it to the extreme of proposing to kill him (xxxvii. 18). But Reuben, who had best reason to be offended, dissuaded them from executing their murderous intent (xxxvii. 21, 22), and rent his clothes with grief, when he learned that during his absence the others had sold Joseph into slavery (xxxvii. 29). This is surely magnanimous. A similar generous spirit is shown by Reuben in offering his two sons to Jacob as a pledge for the safety of Benjamin (xlii. 37). We thus see, what every day's observation confirms, that high virtues and low vices may show themselves in the same character.

Judah's case should not pass unnoticed. Allusion has already been made to his effectively touching plea to Joseph on behalf of Benjamin. He first proposes to share Benjamin's fate, as the supposed thief who had stolen Joseph's cup (xliv. 16). When Joseph refuses to punish the innocent with the guilty, he then pleads for the guilty Benjamin in the interest of his aged father (xliv. 29-34), and again proposes to be Benjamin's substitute (xliv. 33). This is a notable instance of brotherly love and filial piety, as well as of fidelity to a trust (xliii. 9).

These are all the instances of more than usual virtue brought to light in our narrative; and they unquestionably show that the best men in that day were capable of acts of high moral grandeur. Possibly we should refer also to Potiphar's self-restraint in the comparatively mild punishment, which he visited upon Joseph for his supposed misconduct with the wife of his master; and to Pharaoh's generous treatment of Joseph and Jacob's family, upon the interpretation of his dreams and wise administration of his affairs by Joseph; but these acts, while commendable, are not extraordinary, morally considered.

The instances of *low moral* conduct are more numerous and equally as decided. Let us look at the *women*, whose character and action are usually a fair test of the community to which they belong. Remembering that the women mentioned are presumably amongst the best of their environment, it is significant that none of the details given with regard to any one of them is specially creditable; but, on the contrary, that every special fact mentioned showing moral character is discreditable. There is some unfavorable statement made about every woman, that is noticed at all beyond the mere giving of her name; except Asenath, the wife of Joseph, and no moral act of hers is recorded, good or bad. Leah and Rachel are presented to us as sensual, dominated by their appetites, and jealous of each other (xxx. 1, 14-16). Rachel is guilty of theft, idolatry, and deception (xxxi. 34, 35). There is no intimation in the narrative that Dinah resented the indignity done her by Shechem; she was about fifteen years old at that time, according to the usual chronology (xxxiv. 2, 3). Bilhah had incestuous connection with Reuben (xxxv. 22). Tamar was voluntarily guilty of adultery and incest with her father-in-law (xxxviii. 13-18). Potiphar's wife persistently tried to corrupt Joseph, and then falsely accused him (xxxix. 7-18). These are all the women named, except Zilpah, Shuah, Esau's three wives, Timna, Mehetabel, and Serah; of whom nothing involving morality is recorded, unless the fact that Zilpah and Timna being concubines can be so regarded. It is a dark picture of the women of that day.

Of most of the *men* nothing noticeably moral is mentioned; but of the more prominent there are facts narrated which present their character unfavorably. We shall begin with *Jacob*, next to Joseph the hero of the story. Without going back in the narra-

tive to refer to his defrauding Esau of the birthright and blessing, and his repeated falsehoods to Isaac, we notice his dealings with Laban as characterized by trickery, at least questionable, if not positively dishonest (xxx. 37-42). It seems a hypocritical aggravation of this course that he should ascribe it, as he does, to the providence of God (xxx. 9, 42). Moreover, he dares to say to his wives, "Ye know that with all my might I have served your father" (xxx. 6); although he knew that he had virtually robbed Laban, of which his cowardly flight seems to be a confession (xxx. 20, 26, 27).

Joseph, our hero, was without question a remarkable man from every point of view, physical, intellectual, moral, spiritual. It is specially interesting, therefore, to see whether any of his recorded acts are morally doubtful, if not positively reprehensible. His reporting the evil conduct of his brothers to his father (xxxvii. 2), was proper perhaps in any event; and was a duty, if, as some think, he was placed with them by his father as an overseer by virtue of the birthright, which, forfeited by Reuben the first-born of Leah, had been conferred on him as the first-born of Rachel, whom Jacob seems to have regarded as his true wife (xlv. 27); Joseph was then seventeen years old. It seems manifest from the narrative that his father's preference of him had given him a feeling of self-importance, which led to an arrogant bearing towards his brothers (xxxvii. 5-10), and which called forth his father's rebuke (xxxvii. 10). His treatment of his brothers, so far as the rough talk and imprisonment are concerned (xlii. 7, 17), may be considered the expression of a just indignation. There are, however, features of this treatment that are not justifiable; his imprisonment of the innocent Reuben (xxxvii. 21, 22, 29, 30), along with the guilty, his knowingly untrue accusation of them as spies (xlii. 9, 12, 14, 16), and his deceptive stratagem to retain Benjamin (xlv. 1-17). Reference may be made in this connection to his superstitious use of the cup for divination (xlv. 5, 15); which however is a religious rather than a social failing. His neglect to communicate with his old and loving father for a period of more than twenty years is one of the strangest facts in his history. On the assumption that writing was not known to him, opportunities of intercourse by means of the trading caravans existed. Moreover, after his exaltation to princely power, there was no reason why he might not have sent a special messenger to

his father. That he may have been indifferent seems probably true from his strong affection for Benjamin and earnest effort to secure and retain him, compared with the absence of any message to his father or attempt to bring Jacob to Egypt along with Benjamin (xlii. 15-20; xliv. 1-17). It must be remembered, however, that he did inquire tenderly concerning his father of his brothers (xliii. 27); and, on the other hand, it is a somewhat suspicious circumstance, that Jacob apparently distrusted Joseph's mere word of promise, and required him to swear (xlvii. 30, 31), that he would do as he had said. As there were palliating circumstances connected with all these questionable acts, they do not seriously lessen our admiration of Joseph's moral character. Every doubtful deed of his has been mentioned, so far as we have information, if we may except his reduction of the Egyptians to serfdom under Pharaoh (xlvii. 23).

Laban was a crafty fox, and flint struck flint when he and Jacob came into business contact with each other. The golden rule controlled neither, but it was a struggle to overreach the one the other, in which Jacob carried off the prize. We probably cannot rely fully on the truth of Jacob's charge that Laban had changed his wages ten times (xxxi. 41); and yet it is doubtless true, as Jacob asserted, that Laban was a hard and exacting master (xxxi. 39). His moral character is further discolored by the fact that he was an idolater (xxxi. 19).

Esau's resentment towards Jacob was natural and justifiable (xxxii. 6); and, had Jacob on his return from Padan Aram met him with defiance, we could not condemn him if he had visited exemplary punishment upon the man who had defrauded him of his rights. He showed a commendable, magnanimous spirit when he met Jacob with the affection of a brother (xxxiii. 4).

The indignation of *Simeon* and *Levi* at the treatment of their sister is to their credit (xxxiv. 31). The manner in which they expressed their resentment was in the highest degree reprehensible; it combined deceit that smacks of sacrilege (xxxiv. 13-17); wholesale murder of the defenceless (xxxiv. 25, 26); reducing of the innocent women and children to slavery (xxxiv. 29); and the robbing of those thus wronged of all their property (xxxiv. 27-29). It was the vengeance of barbarians, and was severely and justly rebuked by Jacob, not however on the highest ground (xxxiv. 30; xlix. 5-7).

Not to more than mention the idolatry that existed in Jacob's household (xxxv. 4), the incest of *Reuben* with the concubine of his father (xxxv. 22), was regarded by Jacob as of such gravity that he not only gave on his dying bed a caustic reprimand to this first-born son (xlix. 4), but also punished the offense by the forfeiture of the birthright (1 Chron. v. 1).

While it is true that Joseph had in a measure provoked the indignation of his *brothers*, nevertheless their proposal to kill him (xxxvii. 20), their selling him to strangers for foreign slavery (xxxvii. 28), and their deceitfully cruel hiding of their sin from Jacob are justly regarded as amongst the most shocking crimes in history. In this Simeon, Levi, and the sons of the concubines were certainly the leaders and possibly the sole participants. Judah's conduct was probably prompted by the desire to save Joseph from the lingering death by starvation and thirst in the waterless pit (xxxvii. 24), or from a more speedy murder by the other brothers (xxxvii. 26).

Judah's illicit connection with his daughter-in-law Tamar was on her part, both in act and purpose, the sin of incest; but was on his in the act only incest, and in purpose whoredom, a less serious offense (xxxviii. 16-18).

The crime of the chief baker for which he was doubtless justly hanged (xl. 22), and the ungrateful forgetting of Joseph by the chief butler (xl. 23), may be merely mentioned.

What impression does this recital of the acts of Joseph and his contemporaries make as to their moral status? Surely as to the women an unfavorable one; and as to the men that they had not passed beyond the semi-civilized stage. Is there a marked moral difference in the history between Joseph's family and those with whom they lived? With the exception of Joseph, whose moral pre-eminence is great, there does not seem to be. While Potiphar's wife doubtless showed greater vileness than is seen in any of the women of Jacob's household; on the other hand, the treatment of the Shechemites and of Joseph by Jacob's sons finds no parallel for moral obliquity in anything alleged to have been done by those not akin to Joseph. We must, however, as heretofore be cautious as to inferences, as we do not know what unrecorded crimes may have been committed. As is natural the narrative is much fuller with regard to acts of Joseph's family than as to their contemporaries.

Current Biblical Thought.

The Jesus of the Rev. DAVID SMITH has an article on Evangelists. "The Supreme Evi-

dence of the Historicity of the Evangelic Jesus" in *The Expositor* for October, 1901. As can be seen from the title, the motive of the article is apologetic. Its peculiarity lies in the fact that it at once differs from and resembles what may be somewhat loosely termed the Ritschlian mode of apologetic. In its difference from this it is refreshing. It does not begin its defense of Christ and Christianity by first reducing the content of that which is to be defended, till Apologetics becomes as easy as it is, under these circumstances, useless. If what we are to defend is simply "God and the soul, the soul and its God," then our only opponents are materialism and pantheism. At the same time, however, Mr. SMITH does seem to hold that Christian Apologetics can take, what seems to us to be, too independent an attitude toward the results of the historical criticism of the Gospels. The author wishes to show that "Jesus was his own best evidence." The first thing is to determine what is the "evangelic Jesus," by which Mr. SMITH means the Jesus of the Gospels. Without making any presuppositions as to the value of the Gospels as sources, the first thing that strikes us is that "the evangelic Jesus is a sinless man." The marvel of this picture is two-fold. On the one hand, "Jesus claimed to be sinless." He issued this fearless challenge before the world—"Which of you convicteth me of sin?" (John viii. 46). He was often weary, but

never burdened with guilt. He often prayed, but he never "uttered a syllable of contrition or a cry for pardon." This is indeed a "singular picture." A keen sense of sin has ever been characteristic of the best men. And the more spiritual they become, the greater the sense of their sinfulness. But Jesus never had the slightest sense of personal guilt or unworthiness, and, though he preached that the sinful thought was evil no less than the sinful deed, though he was most sensitive to the sinfulness of sin, he never once felt any consciousness of sin. And the other marvel is that Jesus' claim to be absolutely sinless "was universally allowed." This, the author goes on to show. The next thing to note in the Gospel picture of Jesus is the claim which he constantly made "that he stood in a unique relation alike toward God and toward men." He identified himself with God. "Therefore the Jews sought the more to kill him, because he said God was his peculiar (*ἰδιον*) Father, making himself equal to God" (John v. 18). He sets himself forth as greater than the prophets (Mt. xxi. 33-46; Mk. xii. 1-12; Lk. xx. 9-19). Moreover, he claimed to be the Savior and Judge of men. He had come to give his life a ransom for many (Mt. xx. 28). He bade the weary and heavy-laden come to himself, that they might find rest (Mt. xi. 28, 29). He said that he would come in glory as a Judge of all nations (Mt. xxv. 31-46). How tremendous his claims on his followers (Mt. x. 37; Lk. xiv. 26, 27). And these claims he made not merely for

God or God's kingdom, but for himself. In the next place, "how unique are the words of Jesus." Never man so spake (Jno. vii. 46). Jesus' words "are as fresh and living to-day as when they were first spoken by the Sea of Galilee or in the city of Jerusalem." His words are spirit and life" (Jno. vi. 63). And finally, "one cannot fail to observe the complete absence from the evangelic Jesus of distinctive national characteristics." Mr. SMITH might better, perhaps, have said, national limitations, as this is evidently what he intends.

Such, then, is the
Is the Historicity "evangelic Jesus."
Of the Narrative The question is—
Presupposed? "what shall we say of him?" In the presence of such a figure, "must we not reverently acknowledge him the Holy One of God, the Savior and Lord of men?" This is the author's conclusion. But now, he says, two objections arise. The point of the article really lies in his answer to the first of these. In the first place it may be urged that "such a conclusion presupposes the historicity of the evangelic narratives." If Jesus were what they represent, then we would have to acknowledge him as is here claimed. But are the Gospels reliable? Mr. SMITH cites Prof. SCHMIEDEL as holding that they are utterly unhistorical, containing nothing "absolutely credible" beyond nine mutilated sayings. Before we can adore the Christ of the Gospels, we must be assured of their reliability. Mr. SMITH replies to this objection by saying that it totally misapprehends the nature of his argument. He says that he set out with no prepossession in favor of the Gospels, and with no prejudice against them. He says that he examined them just

as one might examine any ancient document, and that he discovered therein a matchless picture, a picture transcending humanity, and realizing the ideal of Divinity. This picture "is too wondrous to be an invention of any human mind, and must be historical. Thus "the evangelic Jesus is self-attesting." "It is he that attests the narratives, not they that attest him." It would have needed a Jesus to invent Jesus. The Christ of the Gospels cannot be a creation of a master mind, since he transcends all the conceptions of the greatest human genius. "The evangelic Jesus is himself the supreme evidence of the historicity of the evangelic narratives." And so Mr. SMITH concludes that we may "turn aside from the strife of criticism, and, with strong and quiet assurance, rest our souls on Jesus as on a sure foundation which stands firm amid the removing of the things that are shaken."

We can agree with
Can Historical Mr. SMITH in all
Criticism be that he has said of
Dispensed With? Jesus, and in all that he has said about the impossibility of inventing such a character. But does it follow that we can turn aside from the strife of historical criticism? The Gospel-critic says to Mr. SMITH that, granting the trustworthiness of the picture of Jesus, we must bow before him as God; but that it is just this trustworthiness that is in question. And Mr. SMITH replies—and it seems to us with justice—that the critic has misunderstood his argument. He has found this picture in the Gospels, no matter what their character. And the portrait is one that could not have been invented, and must therefore have been painted from life. Thus he concludes that Christ is the

supreme evidence of the historicity of the Gospels. Now it seems to us that all this may be admitted without our thereby gaining independence of historical criticism, and without diminishing its importance in Christian Apologetics. It may be admitted that the portrait of Christ in the Gospels is the supreme evidence of their historicity. It must be further admitted that the argument, in Christian evidences, from the character of Christ, does not need to presuppose the historicity of the Gospels, but that it finds this portrait there, and argues, from the impossibility of the human mind conceiving it, that it must have been painted from life. All this, we believe, is true. But Christian Apologetics is not thereby made independent of the results of historical criticism, as can be seen from two considerations. (1) If the Christian Apologete were, in order to validate the Gospels, to rely alone on the argument from the character of Christ, the historical critic might reply by asking him to point out exactly what elements in the Gospel narratives transcend the possibility of human invention. The critic might say that he would accept so much and no more. Thus immediately the whole Gospel problem would be shifted into an arbitrary subjectivism, there being no norm, save each man's own view, to determine how much or how little of the Gospels is historical, *i. e.*, how much transcends the possibility of human conception. (2) If we rely solely on the self-evidencing value of the "evangelic Jesus" to validate the historicity of the Gospels, and are convinced of their historicity on this ground; and if historical criticism finds the Gospels to be wholly or in large part untrustworthy as sources; then we are in a hopeless dualism

between our intellectual historical judgment, and our moral-value judgment as to what transcends human conception. We may be convinced by our moral sense that the whole figure of Christ in the Gospels must have been painted from life, and yet our sober historical judgment might compel us to say that the Gospels are wholly untrustworthy. Thus the attempt to be independent of the results of historical criticism would leave us in as hopeless an antagonism between two elements of our nature, as does the Ritschlian attempt to yield to the demands of naturalism, and maintain the truths of Christianity on the basis of moral-value judgments. We agree in large part with what Mr. SMITH says in this article, but cannot think that Christian Apologetics can ever be independent of historical criticism.

Can Jesus be a Natural Phenomenon? In the second place, Mr. SMITH tells us that it may be objected that "even if the historicity of the evangelic narratives be allowed, Jesus may be accounted for on naturalistic principles." He may be regarded as the perfect man, the product of evolution. Mr. SMITH replies to this by showing that the time of Jesus' appearance is fatal to this supposition. According to the evolutionary hypothesis, the perfect man could appear only late in history, as the consummation of the development of humanity. The appearance of Jesus in a decadent race and age is fatal to the naturalistic hypothesis. This answer is of course not new, but Mr. SMITH urges it with new force and conviction. He might, however, have added another fatal objection to this naturalistic hypothesis. For it should be observed that the objection as stated admits the historicity of the Gospel narratives. This natu-

ralistic hypothesis, then, cannot hold to the belief that Jesus is the perfect man. For, if the historicity of the Gospels be admitted, Jesus claimed to be one with God, he claimed to be a supernatural being. He must, then, on the supposition that he is only the perfect man, be either self-deceived or a deceiver of others. Either his intellectual or his moral perfection must be surrendered. The

value of Mr. SMITH's article lies in the fact that it is no attenuated Christ and Christianity which he seeks to defend, according to a too prevalent fashion. But just because this is so, we believe that Christian Apologetics must lay its foundations broad and deep in philosophy and historical criticism.

C. W. HODGE, JR.

OUR PRINTING COMMANDS ADMIRATION

Is your printing the kind that *attracts* and
excites comment, and answers the purpose
for which it was intended? If it is not,
is it the fault of the printing or the un-
attractive way in which it is displayed?
In *either* case, write us or call and see us;
our business is the adjustment of such
matters.

Books, Stationery
Fine Printing and Binding

THE R. L. BRYAN COMPANY

MASONIC TEMPLE
COLUMBIA, S. C.

VERY CHEAP EXCURSIONS

Via
Southern
Railway

**THE LAND OF THE SKY and THE SAPPHIRE
COUNTRY**

Summer Excursion Tickets are now on sale at very low rates to all resorts in North and South Carolina, Virginia and Tennessee, limited to return Oct. 31, 1902. Also resorts in the Northwest. Week-end tickets sold Saturday, good returning Tuesday morning following date of sale.

Fine Service

The Southern Railway gives the very best of train service, with solid trains during the day and Pullman sleeping cars on night trains.

For further information, apply to any agent, or to

W. E. McGHEE, T. P. A.,
Augusta, Ga.

R. W. HUNT, D. P. A.,
Charleston, S. C.

W. H. TAYLOE, A. G. P. A., Atlanta, Ga.

Only a Few More Left

AN EXTRAORDINARY OFFER
AND A GOLDEN OPPORTUNITY

Geikie's 13 Bible Helps

FOR \$11 in monthly payments
of \$1 per month

DR. CUNNINGHAM GEIKIE'S BIBLE HELPS are too extensively known to require lengthy description. They are printed and bound in the very best style and usually sold for \$20 per set. A special half price offer is now made to readers of THE BIBLE STUDENT, whereby these books can be had for \$1 down and \$1 per month for ten months, together with an elegant leather bound Teacher's Bible Free.

DR. GEIKIE'S BIBLE HELPS consist of 13 separate volumes, presenting a vivid panorama of the ages in which Sacred History was made. They are full of inspiration and educational food—a complete library of Sacred Scriptures in themselves.

Illustrated Pamphlet with full page pictures mailed free if you mention THE BIBLE STUDENT.

The Dr. Cunningham Geikie Club

119-121 West 23rd St., New York.



Does your Typewriter give you perfect satisfaction, or is the key action too heavy, or too long? The HAMMOND has the lightest and shortest key action known.

Can you write your Greek and Hebrew, exercises, or any other Language on your same machine? (You can with a HAMMOND.)

Will your machine write on paper of any width? (A HAMMOND will, paper never being too wide for the narrowest, or too narrow for the widest carriage HAMMOND.)

Has your machine every desirable feature that is to be found on all other makes of Typewriters combined, and in addition, quite a number of useful features which no other machine possesses? (The HAMMOND has, learn its features.) Write for catalogue, and learn the 40 HAMMOND advantages.

The Dowling Hardware Co.

General Agents for North and South Carolina,
BAMBERG, S. C.

SOME INTERESTING FIGURES.

Capital Stock of the Four Great Banks of the World,
December 31, 1899.

Bank of England,	-	-	\$86,047,935
Bank of France,	-	-	36,050,000
Imperial Bank of Germany,			28,560,000
Bank of Russia,	-	-	25,714,920
Total,	-	-	\$176,372,855

Funds held by the Mutual Life Insurance Company for the Payment of its Policies, December 31, 1899, **\$301,844,537**

Or \$125,471,682 more than the combined capital of these famous banks.

The new form of policy of THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, Richard A. McCurdy, President, provides:

- 1st—The SECURITY of \$301,844,537 of assets.
 - 2nd—PROFITABLE INVESTMENT.
 - 3rd—LIBERAL LOANS TO THE INSURED.
- Extended term insurance in case of lapse.
Automatic paid-up insurance without exchange of policy.

Local surrender values.

One Month's grace in payment of premiums.
For further information apply to

F. H. HYATT, General Agent
For the Carolinas,
COLUMBIA, S. C.

THE NEW PSALMS AND HYMNS

JUST READY.

Music edition, cloth binding,	.75	postpaid.
“ “ half morocco binding,	1.25	“
“ “ full “ “	2.50	“
Word edition, cloth binding,	.35	“
“ “ half morocco binding,	.65	“
“ “ full “ “	1.50	“

These prices are strictly net. When ordered in lots of 100 or more, either size, a discount of 10 per cent. from above prices will be made. Address all orders to

THE PRESBYTERIAN COMMITTEE OF PUBLICATION,
1001 MAIN STREET, RICHMOND VA.

Columbia Theological Seminary,

COLUMBIA, SOUTH CAROLINA.

SESSION BEGINS SEPTEMBER 18.

FACULTY.

The REV. WILLIAM M. MCPHEETERS, D. D.,
Professor of Old Testament Literature and Exegesis.

The REV. WILLIAM T. HALL, D. D.,
Professor of Didactic and Polemic Theology.

The REV. RICHARD C. REED, D. D.,
Professor of Ecclesiastical History and Church Polity.

The REV. HENRY A. WHITE, PH. D., D. D.,
Professor of New Testament Literature and Exegesis.

For Catalogue and other information, apply to

DR. MCPHEETERS,

Chairman of the Faculty.

The State.

COLUMBIA, S. C.

DAILY—Twelve Months, \$8.00. SPECIAL RATES TO ALL MINISTERS OF THE GOSPEL—
Twelve Months, \$5.00; Three Months, \$1.50.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

Things to Remember:

CUT THIS OUT AND PASTE
IN A PROMINENT PLACE.

The State Company,

COLUMBIA, S. C.,

Besides publishing the Brightest and Newest Morning Paper in South Carolina, and the best Semi-Weekly Paper for country people, and publishers also of The Southern Christian Advocate, which represents seventy thousand Methodists of the State, is also equipped for

NEW TYPE, NEW PRESSES, BEST INKS,
FINEST PAPER, EXPERIENCED
WORKMEN,

Which makes us

Prepared to Print

Books, Catalogues, Folders, Pamphlets,
Briefs, Notes, Drafts, Business Cards, News-
papers, Envelopes, Note Heads, Bill Heads,
Letter Heads, Visiting Cards, Report Blanks,
Coin Envelopes, Posters, Checks, Tracts,
Minutes, Statements, ON SHORT NOTICE.

WILL BE PLEASED TO QUOTE YOU PRICES.

FIRST CLASS

JOB PRINTING.

The State Company,

The State Building.

COLUMBIA, S. C.

THE R. L. BRYAN C O M P A N Y

Books, Stationery
Fine Printing
≡≡≡ Binding ≡≡≡
Blank Book Making

MASONIC TEMPLE BUILDING
COLUMBIA, SOUTH CAROLINA

T. S. BRYAN, Pres. & Treas.

R. B. BRYAN, V. Pres.

G. A. SELBY, Gen. Manager

J. T. MCCAW, Secretary

C. B. SIMMONS,

REAL ESTATE,
COLUMBIA, S. C.

Presbyterian College for Women,

COLUMBIA, S. C.

Session begins September 25, 1902.

A Select High Grade College for Young Ladies, offering three Courses (Classical, Literary and Scientific), leading to the degree of A. B., Special Schools granting Certificates, Conservatory Advantages in Music, and Fully Equipped Departments in Art, Elocution and Physical Culture, and Commercial Studies.

SPECIAL FEATURES.

A PRESBYTERIAN SCHOOL, with required courses in the English Bible and elective courses in Presbyterian Doctrine and History.

A HOME SCHOOL, limited in number, with special care over the social life of the pupil.

A HIGH GRADE SCHOOL, offering young ladies courses equivalent to those given in male colleges.

A COMPLETE SCHOOL, providing not only for the mental and moral training, but also for the bodily welfare of the pupils, by placing them under the constant care of a Lady Physician resident in the College.

A WELL EQUIPPED SCHOOL, pure and delightful water from a carefully constructed cistern, beautiful grounds, neatly furnished rooms, Gurney heaters, hot and cold water, bath rooms and closets on every floor, gas or electric lights, elegant parlors, studios, laboratories, music rooms, fine auditorium, etc.

FOR CATALOGUE AND TERMS, ADDRESS

EUPHEMIA MCCLINTOCK, *President.*

THE STRUCTURE OF LEVITICUS, by Ph. J. Hoedemaker, D. D.

THE REWARDS OF THE OLD TESTAMENT RELIGION,
by Rev. W. Scott Watson, A. M.

VOLUME VI. New Series.

SEPTEMBER, 1902.

NUMBER 3.

The Bible Student



Prove all things; hold fast that which is good.



Editors:

WILLIAM M. MCPHEETERS, D. D.

BENJAMIN B. WARFIELD, D. D., LL. D.

SAMUEL M. SMITH, D. D.

JOHN D. DAVIS, PH. D., D. D.



Contents:

I. EDITORIAL NOTES: Dr. Davidson's Article on Prophecy. Two Contrasting Views as to the Data. Dr. Davidson's Estimate of Hebrew Prophecy. Dr. Davidson on the Predictive Element. Dr. Davidson on Messianic Prophecy. Dr. Davidson on the Origin of Prophecy. Dr. Davidson's Account of Prediction. Were There Any True Prophets? Dr. Davidson's Failure. (B. B. W.) ** Inquiry Legitimate. If the Vision Tarry Wait for It. A Question Calling for Discrimination. Refuses to be Ignored. A Partial Answer. An Equivocating Answer. Plausible Analogies. The Conclusion Tested. Knowledge Does Not "Grow." Germs of Knowledge a Myth. Another Test. The Real Question. Conclusion. (W. M. MCP.).....	121
II. THE STRUCTURE OF LEVITICUS. I. <i>Ph. J. Hoedemaker</i>	134
III. IS THE RELIGION OF THE OLD TESTAMENT A RELIGION OF FEAR? <i>D. H. MacVicar</i>	139
IV. THE REWARDS OF THE OLD TESTAMENT RELIGION. <i>W. Scott Watson</i>	145
V. THE SACRIFICIAL IDEA IN PAUL'S DOCTRINE OF THE ATONEMENT. II. <i>Geerhardus Vos</i>	151
VI. EMPHASIS IN THE GREEK NEW TESTAMENT. III. <i>Arthur John Waugh</i>	158
VII. THE SOCIOLOGY OF JOSEPH'S DAY. <i>Jas. A. Quarles</i>	164
VIII. CURRENT BIBLICAL THOUGHT: The First Chapter of Genesis and Sumerian Theogony. The Doctrine of Resurrection in the Old Testament. The Problem of Evil in Later Judaism. The Transmission of the Classics and of the New Testament. The Genuineness of II. Peter. Suetonius and Acts. (B. B. W.).....	176

The R. L. Bryan Company Press, Columbia, S. C.

ON SALE BY—JOHN WANAMAKER, New York and Philadelphia.
PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia.
PRESBYTERIAN COMMITTEE OF PUBLICATION, 1001 Main St., Richmond, Va.

Address all communications to *The Bible Student*, 1425 Richland Street, Columbia, S. C.

[Entered at Post Office at Columbia, S. C., as second class matter.]

\$2.00 A YEAR.

20 CENTS A COPY.

THE BIBLE STUDENT.

Volume VI., July-December, 1902.

SOME ARTICLES THAT WILL APPEAR IN VOLUME VI.

Structure and Ruling Ideas of the Book of Exodus. Prof. W. W. Moore, D. D., LL. D.,
Union Theological Seminary, Richmond, Va.

Structure and Ruling Ideas of Leviticus.

Rev. Ph. J. Hoedemaker, D. D., Amsterdam,
Holland.

Structure and Ruling Ideas of Numbers.

Rev. J. E. H. Thompson, D. D., Stirling, Scot-
land.

Structure and Ruling Ideas of Deuteronomy.

(Author to be named.)

Structure and Ruling Ideas of Joshua.

Professor B. C. Taylor, Crozier Theological Sem-
inary.

Christ In The Pentateuch.

Rev. Howard Osgood, D. D., Rochester, N. Y.

The Decalogue and Christian Ethics.

Professor D. E. Jenkin, D. D., Omaha, Neb.

Manna In The Old Testament and In The New.

Professor W. H. Marquess, D. D., Louisville, Ky.

**Pre-Joshuan Palestine: Its Inhabitants, Cities,
and Powers of Resistance.**

Professor R. L.
Stewart, D. D., Lincoln University, Pa.

The Psychology of Prophecy.

Rev. J. E. H. Thompson, D. D., Stirling, Scot-
land.

**Pre-Adumbration of the Trinity In The Old
Testament.**

Prin. Wm. Cayen, D. D., Knox
College, Toronto, Canada.

**Is the Religion of The Old Testament A Religion
of Fear.**

Prin. D. H. Mac Vicar, D. D., Pres-
byterian College, Montreal, Canada.

SPECIAL OFFER.

The sixth volume of THE BIBLE STUDENT begins with the July (1902) issue.

To those beginning their subscriptions with that issue, and sending us \$2.00, we will send THE BIBLE STUDENT for one year and *a complete set of Volume V.* (January to June, 1902).

To those beginning their subscriptions with that issue, and sending us \$2.50, we will send THE BIBLE STUDENT for one year and complete sets of Vols. IV. and V. (July, 1901-June, 1902)—that is until our sets of Vol. IV., of which only a few remain, are exhausted.

The Bible Student.

CONTINUING

The Bible Student and Religious Outlook.

Vol. VI., New Series. SEPTEMBER, 1902.

Number 3.

Dr. Davidson's
Article on
Prophecy.

The editor of *The Expository Times* speaks always wittingly and often wisely. In announcing the publication of the fourth volume of the new *Dictionary of the Bible*, he says, among other things: "The article on Prophecy fills forty-one columns. It is the finest work, we believe, that Professor DAVIDSON ever published." The editors of the *Union Magazine* express an equally high opinion. "One of the gems of the volume," they say, "is the long article (21 pp.) by the late Dr. A. B. DAVIDSON on Prophecy. Its fine insight and sympathy, combined with mature biblical scholarship and large and reverent outlook, entitle it to much the same foremost place as was accorded in a previous volume to Dr. SANDAY'S remarkable contribution on Jesus Christ. Dr. DAVIDSON leaves behind many things in the older view of prophecy, but not anything that pertains to its character as a true product of the Spirit of revelation." It is with the utmost diffidence that we differ from the judgment of such men as Dr. HASTINGS and Dr. ORR. But we cannot conceal from ourselves that our esti-

mate of this article is very different from that which they express. It does not seem to us "the finest work that Dr. DAVIDSON ever published." Dr. DAVIDSON never wrote anything that lacked distinction; and there are gleams of his wit and wisdom shining in this article. But it strikes us on the whole as, for him, an unusually perfunctory piece of work, in which he rather forces himself to cover the ground assigned him than pours out himself. Nor does it seem to us to "leave behind nothing that pertains to the character of prophecy as a true product of the Spirit of revelation." Dr. DAVIDSON assuredly revered the prophets as chosen servants of God in developing the religious life of the nation. But his treatment of prophecy strikes us as evaporating from it all that gave it to the prophets themselves, to the community which they addressed, and to the whole series of writers of Scripture, its character as a true product of the Spirit of revelation.

Two
Contrasting
Views as to
The Data.

What was a prophet?
What did a prophet
think himself to be?
What do the Scrip-
tures represent a

prophet to have been? To the average Christian these three questions are one. On not merely adequate but compelling grounds he ascribes to the Scriptural representations supreme authority as the Word of God. On equally compelling grounds, including the testimony of Scripture itself, he looks upon the prophets' representation of their own character as thoroughly trustworthy. What the Scriptures declare a prophet to be; what the prophets represent themselves as being; that he understands the prophets really to have been. There is abroad among us, however, a very different point of view, to which these three questions appear entirely different questions. To it, what the Scriptures represent a prophet to be is one thing; what the prophet thought of himself is another thing; and what a prophet really was is a totally different thing from either. To it, what the Scriptures represent a prophet to be is only an entertaining topic in the history of religious opinion; it is interesting to know how this class of men were thought of in this nation or that, in this age or that, in this stage of religious development or that. What the prophet thought of himself is to this point of view only an absorbing problem of religious psychology; it is a rarely attractive subject of investigation—to penetrate into the depths of such an abnormal consciousness and estimate its significance to the prophet himself as well as to his contemporaries. What a prophet really was, on the other hand, is not to be determined by what he was thought to be by either himself or others, but only by a broad induction based on kindred phenomena as they have emerged in the total history of mankind. Now the peculiarity of Dr. DAVIDSON'S position is that it is not identical with either of these contrasting atti-

tudes, but is a curious and, let us say it frankly, inconsequent mixture of the two. He does not treat the three questions we have posited, as identical; he does not appear to be willing to accept the Scriptural representation *simpliciter*, or the prophetic consciousness *simpliciter*, as a trustworthy account of what prophets and prophecy were. On the contrary, he treats these things as matters somewhat apart from the question in hand and does not implicitly adopt their guidance. But on the other hand, he does not escape from them altogether and permits himself to be more or less affected by them. The consequence is that he gives us no very consistent picture, and leaves us now and again very much in the mists.

**Dr. Davidson's
Estimate of
Hebrew
Prophecy.**

We thankfully recognize the reverence for Hebrew prophecy which filled Dr. DAVIDSON'S mind.

It was, he tells us (p. 107a), "the deepest movement of the human spirit and in many ways most mysterious;" the results of it "remain an imperishable heritage of the race." "The early waters of prophetism," he tells us again (p. 115a), "may have been somewhat turbid, but they gradually ran clear, and became that stream of ethical prophecy to which there is nothing like in the religious history of mankind." He scouts the attempt of some to represent the prophets as a despised caste of fanatics, to be identified with whom was in the case of a Saul or an Amos a matter of disgrace. "The respect with which Amos mentions prophets elsewhere," he remarks, "as God's greatest gift to his people (ii. 11; iii. 7) is sufficient evidence of his feeling" (pp. 109b, 110a). He recognizes without hesitation the unambiguous testimony which both the

prophets themselves and the Scriptures at large bear to them as but mouth-pieces of God. "Both [prophets and people]," he tells us, "believed that the prophet was one who spoke the word of Jehovah" (p. 113a). "The prophets asseverate very strongly that it is the word of God which they speak" (p. 115a). "An extraordinarily lofty place is assigned here [Deut. xviii. 9 seq.] to the prophet; his words are as much the words of Jehovah as if Jehovah spoke them immediately with his own voice" (p. 114a). "So all the prophets, e. g., Is. xxx. 2, xxxi. 1, regard themselves as the 'mouth' of Jehovah" (p. 114b). The New Testament, he frankly allows, looked on the prophetic word as the direct word of God whose fulfilment was as certain as God is faithful and true.

In particular, the element of prediction in prophecy receives at Dr. Davidson's hands a much less grudging recognition than it has been customary to accord it among men of his school. In this he seems to be influenced by the argument of GIESEBRECHT, in his *Berufsbegabung der alttest. Propheten*, who has led a much needed reaction in this matter. It is not merely the presence of prediction in prophecy that he recognizes, but its primacy. He asserts this not only explicitly but repeatedly. "The prophets never cease to be 'seers,' their face is always turned to the future. They stand in the councils of Jehovah (Amos iii.; Jer. xxiii. 22), and it is what he is about to do that they declare to men. Their moral and religious teaching is, so to speak, secondary and due to the occasion" (p. 111a). "If any prophetic book be examined, such as Amos or Hosea iv.-xiv., or any of

the complete prophetic discourses contained in a prophet's book, such as Isaiah i., v., vi., ii.-iv., it will appear that the ethical and religious teaching is always secondary, and that the essential thing in the book or discourse is the prophet's outlook into the future. . . . The prophet's religious teaching regarding the nature of Jehovah, and the duty and sin of the people, is subordinate, and meant to sustain his outlook into the future and awaken the mind of the people to the truth of it" (p. 119a). Again (p. 113a), "In Amos iii. 7, 8, it is said, 'The Lord God doeth nothing without revealing his counsel to his servants, the prophets.' Jeremiah (xxiii. 22) varies this by saying that the prophet stands 'in the council' of Jehovah, and knows his purpose (Job. xv. 8). The passage states two things, viz: that Jehovah reveals his mind and purpose to the prophets, and that he does so particularly in reference to the future. When great events are about to happen, involving the destinies of the people, the sensibility of the prophet is quickened and feels their approach, and he stands forth to announce them. . . . Among other passages referring to prophecy on its predictive side, Is. xli. 4, 21 ff. (cf. xlv. 18, 19)" deserves mention. Here predictive prophecy is claimed for Jehovah and Israel and denied to the idols and their peoples, and the power to predict as well as the fact of having truly predicted is proof that Jehovah is God."

Dr. Davidson On Messianic Prophecy. Doubtlessly connected with this revised attitude towards the predictive element in prophecy is the somewhat remarkable recognition of a wealth of directly Messianic prophecies (p. 124b). "In these," Dr. DAVIDSON

explains, as distinguished from "indirectly Messianic prophecies," "the prophet or writer had the expected future Messiah actually present to his own mind." In the "indirectly Messianic prophecies," on the other hand, "the writer had some Old Testament officer or personage in his mind, but spoke of him according to the idea of his office or function or character; and this ideal is transferred to Christ in the New Testament as being actually realized only in him, or at least in him first." It is not our purpose in quoting this to point out the inadequacy of this definition of indirect Messianic prophecies. It obviously removes them from the category of predictions altogether and treats them as more or less violent New Testament applications to Jesus of passages which have no inherent relation to the Messiah whatever. The offense of this is increased by Dr. DAVIDSON's further remark that the New Testament does not recognize any class of indirect Messianic prophecies; for, God being the speaker in the Old Testament, the person in whom the language is fulfilled must be the person of whom it was spoken. Dr. DAVIDSON apparently cannot go with the New Testament in this; but neither does he assent to what he deems the attitude of the Hebrew writer, who had solely in his mind "either the expected future Messiah, or some Old Testament person." Accordingly he divides Messianic prophecies into the direct and indirect,—in the former of which the prophet described the Messiah he expected, and in the latter of which the New Testament writers see descriptions of the Messiah they had found. The point which we are now making concerns the unexpectedly large number of prophecies which Dr. DAVIDSON is willing to account direct Messianic

prophecies. He enumerates as examples of such prophecies: "Is. vii. ix., xi.; Mic. iv., v.; Jer. xxiii., 5, 6, xxx. 9; Ezek. xvii. 22, 24, xxxiv. 23 seq., xxxvii. 22, 28; Zech. iii. 8, vi. 12, ix. 9 seq.; Ps. ii. lxxii., cx., and other passages." The inclusion in this list of Is. vii. and Ps. ii. is to be noted. It is easy, to be sure, to make too much of this generous recognition of direct Messianic prophecies. After all, this is only a recognition that in these passages the prophet drew a picture of the Messiah he looked or longed for, and not of some contemporary person or office. Anybody can draw a picture of what he hopes for. The significance of such an anticipation or hope in the prophets depends, therefore, entirely on Dr. DAVIDSON's view of the nature of the prophetic inspiration and the source of predictive prophecy. And it must be confessed that Dr. DAVIDSON's view of these things leaves something to be desired.

For it is time that we should advertise the reader that we have hitherto been selecting from Dr. DAVIDSON's article only one class of passages, which we must regretfully confess does not form the warp and woof of the fabric, though we cheerfully recognize that it gives it much of its color and pattern. The web into which these passages are woven may be divined by noting an astonishing fact that meets the reader at the outset of the article. The article opens naturally with a section on the "origin of prophecy," which fills the first two columns. Not a word is said in this section of a divine call or a divine initiative. "Prophecy" it seems did not originate in God. Nay, there is no question of "God" at all in this section, but only of "a

Dr. Davidson
On the Origin
Of Prophecy.

God or gods;" and no question of a message graciously sent by God to his people, through his "mouth," the prophet, but only of attempts by men of all peoples and all ages to divine the purpose of the Divinity towards whom they strained upwards! Will it be credited?—the section on "the origin of prophecy" is given entirely to a discussion of omens and divination, to that "something to which the general name of prophecy might be given" which has originated from "beliefs and feelings common to men everywhere." It is not as bad as that throughout the article; but the note thus struck vibrates through the whole. Prophecy is everywhere approached as a human phenomenon appearing in Israel, which may or may not have something divine at the back of it. "To us now," remarks Dr. DAVIDSON (p. 117a), "with our ideas of the prophet, and looking back to him as a great isolated and almost miraculous personage, divinely accredited" . . . certain cautions are to be recommended in dealing with Old Testament prophets. Whence it is clear that Dr. DAVIDSON did not himself think of a prophet as a "miraculous personage:" he speaks deprecatingly of our permitting ourselves to be misled by looking upon him as even "*almost* a miraculous personage." But nothing is clearer than that the prophet looked upon himself and was looked upon by his contemporaries and by the whole body of Biblical writers, including our Lord himself, as an entirely "miraculous personage;" and, as we have seen, Dr. DAVIDSON allows this.

Dr. Davidson's Account of Prediction. Certainly prediction of future occurrences, if real, is a "miraculous" accomplishment. And we have seen that Dr. DAVIDSON allows that prediction

was of the very essence of Hebrew prophecy. He appears moreover to allow that these prophets' predictions were, within certain limits, real predictions: "in general, apart from details, the main predictions of the prophets regarding Israel and the nations were verified in history" (p. 120b). But when the question arises, "How are the prophetic anticipations as to the future to be explained?" there is a notable faltering. The answer that the prophets themselves give to this question is precise and unhesitating. They say the Lord has revealed the future to his people through his servants the prophets. Dr. DAVIDSON is not so ready with his answer—or with this answer. He approaches the question with a negative *sorites*. These prophetic "anticipations or certainties," he tells us, "cannot be explained as the conclusions of a shrewd political insight;" nor as "the pessimistic forebodings of a declining and exhausted age;" nor yet, least of all, as *post eventum* apparent prophecies; nor even yet (as GIESEBRECHT, on whom Dr. DAVIDSON leans hard in this section, explained them) as the product of a natural faculty of presentiment common to men. How, then, are they to be explained? Dr. DAVIDSON will not tell us plainly. He proceeds from this point with suggestions as to a complex process in the formation of presentiments:—"first, a peculiar temperament, suggesting events sad or joyous; then certain facts presented to the mind; and then the unconscious operation of the mind on these facts, the whole resulting in the presentiment or vaticination." Now, says he, "in point of fact such presentiments as we can observe to be authentic are chiefly products of the conscience or moral reason; and Jeremiah, as has been said, insists that true prophecy

in general is based on moral grounds and consists of moral judgments; and certainly all the prophets, in analyzing their intuitions of the future and laying them before the people, usually present them in the form of a moral syllogism" (p. 121a). So far as we can see, this is Dr. DAVIDSON's sole suggestion as to the account to be given of prophetic anticipations. This is certainly, however, not the way the prophets understood themselves or represented themselves to have arrived at their knowledge of future occurrences. Nor will it fit all the instances of predictions which even Dr. DAVIDSON admits as such. What moral syllogism would have assured Jeremiah that Hananiah would die within the year (Jer. xxviii.)?

**Were There
Any True
Prophets?**

When we weigh the idea of prophecy which Dr. DAVIDSON presents to us in such expositions, we cannot be surprised to learn that he considers that "a hard-and-fast line of demarcation between true and false prophecy can hardly be drawn" (p. 116b). His general idea of prophecy in Israel, he tells us, is that it is the "embodiment of a religious-national spirit." The Spirit of God, it seems, is responsible only for "the personal exaltation of the prophet himself, who has become another man, and not specially for the contents of his utterance" (p. 114b): the violent impulse to speak or act alone, and not what is said or done, is to be ascribed to Him. Now, Dr. DAVIDSON explains, "when the spirit that animated the prophet pursued predominantly national ends, he was a false prophet; when the ends pursued were religious and ethical, the prophet was true, because in the religion of Jehovah the national was transient, and the ethical abid-

ing" (p. 116b). But it is quite certain that the prophet himself did not consider himself the "embodiment of a religious-national spirit," but the exponent of the Spirit of Jehovah! Nor did he consider himself differentiated from the false prophet merely by a difference of emphasis on one or the other side of their common teaching; but fundamentally and in origin. Micaiah had the Spirit of God; the false prophets a lying spirit (I. Kings xxii. 22, 23). Ezekiel really had the Spirit of God; the false prophets were deceived (Ezek. xiii. 14; xiv. 9). Jeremiah spoke the words of Jehovah; the false prophets spoke out of their own hearts (Jer. xxiii. 16, 21, 25, 26). The plain truth is that the conception of a prophet which Dr. DAVIDSON offers to us lies not far away from Jeremiah's conception of a false prophet. According to Dr. DAVIDSON, in a word, all prophets speak out of their own hearts. They differ from other men only in that they are endowed with a fervid "religious-national spirit." They differ among themselves only as it is the national or the religious element in this spirit that most possesses them. The true prophet is, thus, simply the highly religious man—the religious genius,—who by virtue of his deeper religious nature becomes a religious authority to his fellow-man. But alas! the experience of the world has been that not every highly religious man is a safe guide to religious truth! Not Israel alone possessed religious geniuses. But only in Israel have the religious geniuses proved to be prophets—that is right guides in religion to the whole world. How can this fact be accounted for, save as the prophets themselves accounted for it,—that they were not merely exceptionally religious-minded men, but truly the organs of Jehovah, who spoke in and through

them; the men, the servants, the messengers, the interpreters of God; speaking not their words but his; whose "thus saith Jehovah" was not a mere "prophetic mannerism" (p. 109b), but the expression of a real fact?

Dr. Davidson's Failure. We can hardly, therefore, think that in his revision of the

idea of prophecy, Dr. DAVIDSON has "left behind nothing that pertains to its character as a true product of the Spirit of revelation." The whole drift of his discussion appears to us, on the contrary, to be towards the reduction of the revelational value of the prophetic phenomena. Dr. DAVIDSON has possibly not been able to go the whole length with the naturalizing tendency working among us; but neither has he been able to resist its current. The result is that his article is a tissue of inconsistencies, and presents no clear view of the nature of prophecy or of the inspiration of the prophets. He allows, for instance, that prediction is the essence of prophecy, while its religious and moral teaching is secondary; and then he does not know what to do with these predictions. He asserts in another breath that the prophet was essentially a national-religious teacher; and finds himself unable to distinguish between the false and the true—nay, in danger of pronouncing all the early prophets at least, by his own definition, false. For he is forced to allow (p. 110b) that it was not until a comparatively late date that that preponderating weight was given by any prophet to the religious element over the national, by which alone, in his view, the true prophet was distinguished from the false. As one reads through these pages he is more and more deeply oppressed with the feeling that the light that is in them is too deeply hidden beneath the

bushel of preconceived hesitations and doubts to give forth any clear shining. The prophetic consciousness—the prophet's testimony to himself and to his own relation to the divine Instructor—is the only safe starting point for an investigation of the nature of prophecy. It is the greatest service that KÖNIG has done to this generation, that he has made this clear. Dr. DAVIDSON, however, has not taken his start from this prophetic consciousness, but from ethnic phenomena more or less similar to prophecy; and has thus begun with an assumption fatal to any proper estimate of the prophet's claims. If we begin to study the nature of money by confusing coins and counterfeits we shall have a hard time in reaching a sound induction as to its value; and whatever estimate we are able to form of its value is sure to be a "debased" one. B. B. W.

* *

Inquiry Legitimate.

"It is the glory of God to conceal a matter." To conceal is His right. Further, this concealment is in manifold ways for our advantage. But it does not follow that investigation is always an impertinence. Much will depend upon the spirit in which it is prosecuted and the end at which it aims. Apparently, God conceals some things merely in order to awaken curiosity and to provoke to rational and reverent inquiry. He who has no pleasure in fools, certainly has no pleasure in intellectual torpidity, and has put no premium upon mental stagnation. He not only permits us, he even, as it were, forces us to inquire. To a lethargic, sleeping Church, sunk in the arms of mere intellectual indolence, which it has mistaken for faith, he sends bad dreams until she awakes. By the riddles of his word

and the yet more painful and urgent riddles of his providence, he, so to speak, constrains his Church to be watching daily at Wisdom's gates.

**If the Vision
Tarry Wait
For It.**

To what has been said this should be added—humble, reverent research is never useless. The fact that, often after long and patient investigation, the question with which we started remains unanswered, is indeed trying. We are tempted to feel that the time given to the solution of such questions is time thrown away. But this conclusion, to which younger and more thoughtless persons are especially prone, is a mistake. Ninety-nine failures are not in vain, if they but pave the way for the success of the one hundredth effort. And even when all of our efforts leave us without any positive results to show, they may still have their reward—and a valuable one, in negative results. To be able with rational, well grounded assurance to say that the answers currently given to certain questions *are not correct*, may in some instances be enough to save the citadel of faith. If indolent ignorance is the dry-rot of faith, pseudo-knowledge is an eating gangrene turning faith itself into a source of positive peril.

**A Question
Calling for
Discrimination.**

The foregoing will perhaps justify the reopening of the old question—*How Was The Prophet's Message Communicated To Him?* To answer—"By revelation from God," while illuminating as to the *source* from which the prophet's message came, throws no light upon the *mode* in which God's counsel was disclosed to him. Let it be understood that our question concerns not the source from which the prophet's message came, but the manner or mode in which the

counsel of God was communicated by God to the prophet.

**Refuses to
Be Ignored.**

Many pious people, some of them perhaps properly, ignore the question of mode. They are content to rest in the certainty that God was the source from whom the prophet's message came. Others, it may be, even look askance at inquiries as to mode. Such inquiries they regard as futile if not irreverent, ministering "questionings, rather than a dispensation of God which is in faith." But all the same, this question of mode refuses to be ignored. We may content ourselves by saying it belongs to those hidden things of God of which we know and can know nothing. Not so others. They are not only certain that they themselves know the mode in which the divine mind was communicated to the prophet, but they are busy conveying their real or fancied information to others. They are making it the basis for a doctrine of Scripture as a whole which is certainly not the historic doctrine of the church. Hence investigation cannot be declined. This is not to be regretted, if as a result we are led to renewed searching of the Scriptures. Such searching always brings its own reward. Whatever conclusion is reached on the particular point under consideration we are always sure of fuller, clearer, more satisfactory views of God's truth. If examination convinces us that what is offered as new light has really burst forth from God's Word, then we may gladly welcome it as real light. On the other hand, if examination proves that the alleged light has not burst forth from God's Word, then we may safely reject it—no matter what the source from which it has broken forth—for if they speak not according to this Word surely there is no light in them

or dawn for them.

A Partial Answer.

To the question—How was the prophet's message communicated to him? a common answer used to be—by vision. This is unquestionably correct as a partial answer. In a number of instances, as we know from the explicit statements of Scripture, the divine Spirit came to the prophet during the hours of unconscious slumber, and awakening his imagination and guiding its operations, presented to his mind through this medium certain ideas which, upon waking, he either reduced to a written statement, or related orally to those for whom the message was intended. In other instances during his waking hours he passed into a state of ecstasy; and, again, through the medium of the imagination, a message was communicated to him, which he subsequently reproduced in words. Instances of both the dream and the ecstasy are of such frequent occurrence that illustrations need not be given. The frequency of this mode of communication was such that writers like HENGSTENBERG and KÖNIG have maintained that it was the *only* mode in which the prophet's message was communicated. In support of their position they have been able to advance some plausible arguments. Still, their view has failed to commend itself to a large number of competent and reverent students of God's word. This class of students, however, have not set it aside on the ground that vision belongs to the earlier stages and "lower grades" of prophetic inspiration. This mode of communication was not confined to any period of the prophetic activity, nor to any class of prophets. It obtained both in Old Testament and in New Testament times. It was certainly the means by which such pro-

phets as Isaiah, Jeremiah, Ezekiel, Amos, Daniel and Zechariah received at least a portion, and this by no means the least important portion, of the communications of which they became the channels. It was also the mode by which Peter, Paul, and John the Beloved were at times put in possession of the counsel of God. This much we think it worth while to say, because our modern naturalism can touch nothing without besmirching and defiling it. However much this may pain, and however justly it may offend, it ought not to surprise us. Naturalism is essentially, in CARLYLE's biting phrase—"A gospel of mud." It is "of the earth, earthy." Vision is an unsatisfactory, merely because an inadequate, answer to our question.

An Equivocal Answer. A more recent answer to our question is—the prophet's message was "psychologically mediated." The German RIEHM is the inventor of this phrase. A large part of his interesting and valuable book on Messianic Prophecy is devoted to the vindication of this as the mode in which the prophet's message originated. It is only another instance, however, in which a man has come under the fatal imposture of a sonorous phrase. Reduced to terms, employed in the language of "wives and wabsters," this answer amounts simply to saying that the prophet's message was communicated to him in accordance with the laws which God himself has stamped upon the very constitution of the human mind. Thus stated, the proposition is a truism. The difficulty is that it gives us no light after all upon the question of mode. The vice of it is that it enables writers like RIEHM, under cover of a proposition which no one denies, to introduce all manner of misleading illustrations and arbitrary assumptions.

Plausible Analogies.

As illustrating what has been said, let us notice two analogies adduced by RIEHM, and the conclusion he draws from them. His analogies are derived from the so-called "*testimonium internum Spiritus Sancti*," and "assurance of answer to prayer." They are introduced to prove that a conviction may arise in the heart which has not originated with the believer himself, but has been communicated to him *ab extra* by the Spirit of God. He calls attention to the fact that in both of these cases this Spirit-wrought certainty is none the less Spirit-wrought because involving the co-operation of the believer's own powers and occurring, while all of the believer's faculties are in a wholly normal condition, each acting according to its own proper office. But note his conclusion—"Finally,—and this is the point that here mainly concerns us,—it is likewise clear that, though the fresh truth, communicated to the prophet in revelation, is one immediately given him by the Spirit of God, *its apprehension can never be unmediated. It cannot be an act that stands in no organic connection with the cognitions, concepts, and ideas already present to the mind of the prophet. Rather must it be organically summoned by the Spirit of God to the light of consciousness out of that which is already the spiritual property of the prophet*, and that without hurt to the freshness proper to revealed truth." (RIEHM's *Messianic Prophecy*, p. 54). But what a gap there is here between premises and conclusion. To begin with, the analogies, while abundantly justifying the conclusion that the divine Spirit in communicating with the prophet will do so in accordance with the laws stamped by God upon the human mind, tell us absolutely nothing as to the *mode* in which the communication is made. RIEHM's con-

clusion, however, deals with the question of mode in the narrowest and most exclusive way. He will have it that the germ of the truth to be communicated is already in the prophet's mind. How it originally got there, he does not seem to have paused to inquire. The thing of which he is absolutely certain, and upon which he supposes his analogies to bear, is that the germ is there, and that the sole function of the Spirit is to set it *a germinating*. Under the influence of a dominant philosophy, he will have it that all things, prophecy included, must be born and grow. Prophecy in every case must have "real roots, or concealed beginnings of its real growth, in the previous contents of the prophet's consciousness." To hold otherwise, he seems to regard as tantamount to affirming that "a living organism can, in a purely external way, draw into its life process and activity something extraneous to itself." Here, again, apparently, he is unconscious that he is tangling himself up in words and false analogies.

The Conclusion Tested.

It may be well to test this conclusion, even though so roundly stated. Fortunately, a simple and conclusive test is at hand. Let it be understood, then, that it is affirmed that, if the prophet's message is communicated in accordance with the laws of mind, it cannot be *given*, but must be grown: it cannot be communicated as something wholly new, unrelated to any previous contents of the prophet's consciousness, but must be developed out of "real roots" already in the prophet's mind. This sounds exceedingly plausible. But is it true either to experience or to observation? We submit that it is absolutely and overwhelmingly discredited by the very first experience of the new-born infant. The entire universe of God is presented for his

consideration, as soon as his organs of vision open on the world. Its message comes to him in a purely objective way. It comes *en masse*. His infant faculties must at once begin to grapple with and unravel the manifold problems presented through each one of his senses. He comes into the world with no "roots" of knowledge in his brain. Whatever his future stores of knowledge they are acquired not developed.

**Knowledge
Does Not
"Grow."** This is no place to lay down a doctrine as to the origin of knowledge. It may

not be amiss, however, to say that all knowledge seems to have its beginnings in the recognition of the contrast between the knowing subject and something which, by direct intuition, it perceives to be extraneous to itself. Such knowledge is, in the first instance, of course, of the vaguest and most general kind. All subsequent advances, however, are along the same line, *i. e.*, by direct intuition of relations existing between different objects, whether extraneous to or within the knowing mind. Every teacher and every student knows that the first step in education is the lodging of propositions in the mind. These propositions are known, in the first instance, merely as words. The mind receives them as a glass might receive water. The process of reception is not only distinguishable from, but distinct from that of assimilation. The former is practically an instantaneous process. The latter is always gradual. It is a process by which the whole is resolved into its parts, and these parts are compared with and discriminated from one another. But here again the several parts are something as distinctly objective and external to the mind itself as is an absolutely strange material substance when placed before the in-

specting eye. Indeed, the word "assimilation" used above is but an instance of the way in which we are apt to delude ourselves. The same is true of the word "growth" as applied to our knowledge. In strictness of speech there is no assimilation—knowledge does not grow. It would be a truer analogy from the material sphere to speak of it as accumulating.

**Germes of
Knowledge
A Myth.** In the last analysis all knowledge seems to be resolvable into a series of direct acts

of perception,* the object perceived being presented through the organs of sense, or re-presented through one or another faculty of the mind. The doctrine of "germs" capable of assimilating to themselves and incorporating in themselves foreign substances, and so capable of growth into material organisms, may be suitable for the physical sphere, but it has no place in the mental. The mind has no germes of knowledge, but the power of knowing: the power of perceiving things and the relation existing between things and of retaining and recalling such perceptions. We ought not, then, to permit ourselves to be terrorized with words. This is what RIEHM really is attempting to do when he says—"A truth not psychologically mediated by connection with the contents of the prophet's own consciousness, could result only from a magical operation of the Spirit of God upon the spirit of the prophet. In other words, it could only be put in the prophet in an external and mechanical way." We submit that if there is any odium attaching to the terms "external" and "mechanical," as here used, it will have to be distributed over all of our knowledge. Certainly over all of it that comes through the organs of sense, including that of hearing. All

*Not, of course, of mere sense-perception.

of these organs are mere contrivances for bringing various kinds of objects under the gaze of the knowing mind, and that too, if you please, in a very external and mechanical sort of way.

**Another
Test.**

"Must have's" and "can only's," being of the nature of universal affirmatives, go to pieces as soon as they encounter a single negative. If, then, we can lay our hands upon even a single instance in which the message communicated by the Spirit of God relates to something of which the prophet had no possible germinal knowledge in his mind, the proposition that all prophecy must have developed from such germinal knowledge is again discredited. But every case of the prediction of a specific event belonging to the future is just of this character. For instance, Micaiah predicted the defeat and death of Ahab. If his prediction was a mere surmise, a mere inference from the character of Ahab and the character of God, and the possibilities or probabilities of such a man's exposing himself to the risks of battle under the eye of such a God, then, of course, if one is pleased to use loose and incoherent terms, the prophet may be said to have had some sort of "germs" of his prediction in his mind. It is not necessary to say, however, that it is pure trifling to call anything of this kind prediction. Men cannot or will not discriminate between this sort of thing and what has always been understood by prophecy, discussion is a waste of words. If, on the other hand, the fact of Ahab's death, or even of his defeat, was presented to the prophet's consciousness by the Spirit of God as a certain outcome of the contemplated expedition, then nothing, it seems, could be clearer than that the prophet did have and could have no germ in his mind from which this prediction

could be developed. But, of course, if the Spirit of God got this idea before the mind of the prophet, it follows, necessarily, that there must be some way in which such ideas can be presented to the mind consistently with the nature of the mind itself. Perhaps the best proof that they can be is the fact that they have been.

**The Real
Question.**

The real question, then, is this—Is there evidence that the Spirit of God has some way of bringing before the human mind truth, at which it would not arrive apart from such truth's being presented to it by the Spirit of God? We have not yielded as yet even a qualified assent to the findings of the Society for Psychical Research. Hypnotism and telepathy are to us largely a *terra incognita*. But certainly it is not going too far to say that the alleged phenomena belonging to this and other spheres of investigation make it entirely credible that the Spirit of God may have some way of bringing before the mind truths, both general and specific, which, but for his action, would not come before the mind. Further, it is entirely conceivable that the prophetic mind, under such an experience, might have been as distinctly perplexed by the truth presented to it, as distinctly incapable of bringing that truth into relation to the rest of its knowledge as those alleged to have had experiences in connection with telepathy and hypnotism are said at times to be. Nor is this possibility altered, or least minimized by asserting roundly that knowledge so communicated would have been introduced into the mind in an external, mechanical or magical way. To one in the habit of using language with some degree of accuracy there is a wide difference between what is magical—a term redolent of fraud and unreality and

what is mysterious or inscrutable to those shrouded in our present ignorance and hemmed in by our present limitations. The laws of intercourse between spirits are by no means so fully known or so well understood as to warrant us in speaking dogmatically of how the divine Spirit must and of how he *cannot* introduce truth to the attention of the mind. His power of immediate access to the soul through the faculty of imagination is not doubted by any who believe that the visions of the prophets originated not with the prophet himself but with the Spirit. But if he have immediate access to the mind through this faculty, then why not through others? The mystery is in the fact, not primarily in the mode of his access.

We conclude, then, that while RIEHM is right in affirming that all prophecy is psychologically mediated, that is, communicated in accordance with the laws of the mind, he is wrong when, under cover of this general proposition, he maintains that the content of every prophecy must have been developed from what he speaks of as "germs of knowledge in the previous consciousness of the prophet." In a word, he is merely

another victim of a false analogy.

Have we then again reached a merely negative result? Perhaps so; but a result none the less valuable for being negative. For there is a place for "the Monroe doctrine" in the mental as well as in the political sphere. Even though we may not be in a position to enlarge the bounds of our knowledge by establishing for ourselves a just and firm footing upon an inviting piece of what has hitherto been *terra incognita*, it is often essential to our continued possession of territory that we have occupied and where our dearest interests lie that we be able to say to one about to plant upon this aforementioned *terra incognita* the sovereignty of a pseudo-knowledge—*es ist verboten*; and to back up the words by a display of reason. RIEHM's piety doubtless saved him from the consequences of his logic. May the same be true of many others. It seems quite certain, however, that we have only to give free course to the imperious postulate "Everything grows; everything must gradually have evolved out of a previously existing germ," in order sooner or later to get rid altogether of revelation, of religion, and of God himself.

W. M. McP.

THE STRUCTURE OF LEVITICUS.

PH. J. HOEDEMAEKER, D. D., AMSTERDAM, HOLLAND.

I.

It is not difficult to give an analysis of the book of Leviticus, in connection with a summary of its contents and an outline of its argument.

It is, indeed, much easier, in the case of this book, than in that of many others of the Old Testament writings, especially if we restrict our investigation, as we propose to do in this essay, to the first and largest of the two sections into which Leviticus can readily be divided—the cleavage being very marked, and the subjects treated comparatively few in number. The first eighteen chapters covering the first part have for their central idea the maintenance of the covenant relation by means of the worship in the Sanctuary.

Chapters i.-viii. contain the necessary instructions with regard to the different sacrifices required from the priests, the rulers, the people and individual members of the congregation, on various occasions. In chapters i.-v. the materials of which the oblations might consist are indicated. They are named in the following order :

1st. *The burnt offerings*, of bullocks, sheep or goats and fowls, i. e., turtle-doves or young pigeons (ch. i.).

2d. *The oblations of meat*, of fine flour, unleavened cakes, flour baked in a pan, and first fruits (ii.).

3d. *The peace offerings* of bullocks, and lambs or goats (iii.).

4th. *The sacrifices for sin*, of bullocks, male kids of the goats, female kids of the goats, and female lambs (iv.).

5th. *The trespass offerings* as above, together with various substitutes, as two turtle-doves, or two young pigeons, “one for a sin offering, the other for a burnt offering;” likewise in the case of inability to bring the costlier sacrifice, the tenth part of an ephah of fine flour. Lastly, in certain cases, a ram “with thy estimation,” in addition to the payment of damages (v. 1-vi. 7).

Chapters vi. and vii. contain instructions on the same general

subject, in somewhat the same order, but with a slight difference to which we will have occasion to refer later on. We have here

- a. *The law of the burnt offering* (vi. 8-13).
- b. *The law of the meat offering* (vi. 14-18, 19-24).
- c. *The law of the sin offering* (vi. 24-30).
- d. *The law of the trespass offering* (vii. 1-6, 7-10).
- e. *The law of the peace offering* (vii. 11-21, 22-27, 28-34, 35, 36).

The sin offering, which in i.-v. follows the peace offering, here takes the precedence.

This remark, however, reminds us that it is necessary to make a reservation with regard to the nature of the investigation into the structure of Leviticus in which we are now engaged.

It is not difficult to give a fair analysis of the book at short notice, if we for a moment forget that there is such a thing as a historical-critical inquiry into the origin and structure of Leviticus. But a single glance at an *Introduction to the Old Testament*, or, better still, a commentary or a monograph on Leviticus or the Hexateuch, by a scholar of what is still called the new school of criticism, shows us that the inquiry we institute is beset with difficulties of different kinds.

It gives us about the same sensation a guest would probably have, if his host furnished him with a microscope instead of a bill of fare, giving him thereby a broad hint that it was hardly a wise thing to trust simply to his palate for an opinion with regard to the quality of his food. What a variety of emendations, interpolations and complications are to be dealt with as soon as we have anything to do with what would be considered in many quarters a scholarly way of handling the subject, before we can allow ourselves to have an opinion on the subject of the unity and the structure we seemed to discover when most carefully reading through the book of Leviticus!

Are we in duty bound to follow the guidance of the great masters of criticism, and in case of non-agreement to challenge the results of their study and labor? The prospect is not encouraging. It is not possible to lose sight of this question, or to leave it an open one, for the simple reason that these results, registered as they are in the name of a sound scholarship, cannot all of them be reduced to an erroneous method or to a false philo-

sophical principle lying back of this method, being the outcome in some cases of a great deal of literary acumen. The analysis of the critics often shows, to tell the truth, a great deal of scholarship, which appeals to the common sense of one working on orthodox lines.

It is true, we believe in the divine inspiration of Holy Writ, the Mosaic laws included, but this does not make inquiry a sine-cure. Our theological position does not permit us to waive all examination as to the origin of the books of the Old Testament or of the New. Revelation has come down to us through human instrumentality. It is, therefore, an open question whether Moses committed the instructions he received to writing himself, or whether he transmitted them to the scribes; whether they were given at one time, or successively, as they were called for by the exigencies of the moment; and whether these consecutive revelations were given in a permanent form, or gathered up and arranged into codes in their historic or in a logical order.

These and such like considerations leave us no choice. We must needs grapple with the questions raised by the critics.

There is, however, a difficulty from a practical point of view, which deters us from entering on this course. If we do so, not in a learned but in a somewhat popular article, surely a well known German proverb, which tells us that men often fail to see the forest, because they are always looking at the bushes and the trees, will be applicable to us.

The only way out of this dilemma is to take up a simple case to be used as a test, namely, to examine some result in which apparently no philosophical or theological principle is at stake, but which, for that very reason, will enable us to determine whether we are to follow the example of the critics in our survey of the subject we have before us, or to proceed in an entirely different, and, as far as modern criticism goes, an entirely original manner.

There is such a case in hand. We touched on it when giving a superficial analysis of the contents at the beginning of our inquiry. It may be briefly stated as follows: Prof. A. Kuenen concludes that chapters vi. and vii. had a different author from the one who wrote chapters i.-v., from the fact that the very same sacrifices are named in both sections, but as we have seen, *in a*

*different order.** We choose this statement as a fair sample of the way in which, comparatively speaking, even sober critics take liberties with our Bible, and of the manipulations by which they attempt to determine the structure of the complex of laws now found in Leviticus.

In chapters i.-v., the order of sequence is as follows: burnt, meat, peace, sin and trespass offerings; whereas in chapters vi. and vii., the sin offerings, here not very lucidly distinguished from the trespass offerings, Kuenen thinks follow the burnt and the meat offerings, whilst the peace offerings come at the close.

Now, if this first section of Leviticus, chapters i.-viii., was on its trial, a clever advocate could make out a pretty fair case for the client even against such a doughty public prosecutor as the one named above. Conceding that the separate laws did not exactly balance each other, as the panniers are to be seen on a cavalcade of mules passing the frontiers of Spain into France, with their loads of southern fruit, the spokesman would argue that the compilers or redactors who have left Leviticus behind them, as a monument of their skill, would be as likely to discover the disorder which shocks the learned professor of the present day as Kuenen and his consorts, and discovering it, might be as likely to remedy it as he, especially as it could be done by so simple a process as making a few sentences change their places.

And if the opponent asserted that there was such a religious fear before the eyes of the redactors of adding to or detracting from the tittles and iotas of the law, that they would not think of doing anything more original than just piecing together the chippings of various instructions, picked up in the workshops of the priests, he would remind him of the liberty these men took with the documents on hand according to more than one current hypothesis.

He would, furthermore, try to point out an apparently purely neutral ground, lurking behind casual observations of a purely literary nature.

The mere supposition that these laws, instead of being what they openly profess to be, revelations made, and hence instructions given at different times (i. 1; iv. 1; v. 14; vi. 1, 8, 14, 24; vii. 1, 11, 22, 28, 35; viii. 1 ff), without any regard to historic

**Hist. Crit. Inquiry*, I., § 6, note 27.

sequence, or logical order, are part of a system wrought out by different men, in various ways, long after there was an occasion for their use, makes it impossible to do justice to the book, because it applies a wrong standard. It is impossible to refute the indictment against Leviticus in particulars, not only because it takes up too much space, not only because the decision is like every matter of taste purely subjective, but also because *the preliminary supposition*, which determines the whole position, depends on an act of faith. The critic has first of all to answer the question, do you or do you not believe in the history of the covenant as it is documented in the books of Moses?

The structure of the book of Leviticus—what kind of structure do we look for? The structure of the plant? The law is not an organism growing up out of a single center. The structure of a building? The law is not built up according to plans, traced on tinted paper in the shed of the architect.

The structure of a geological formation, layer upon layer, laid down by the action of the water, and broken through by the action of internal fires upheaving the strata and showing the succession of different periods by the relicts of a fauna and a flora which is past and gone, but being perpetual in its embedded remains, tells the story of long ago to the palaeontologist? This is nearer to the mark. But still nearer is the wonderful fact that we have to deal here with the divine and the human element, explained and being explained by each other according to a law which is the very opposite of the law in the natural world, the great law of evolution, the two elements which are electrotyped both in the history of revelation itself and in the documents which it originated.

Leviticus has an order of its own. A man of Kuenen's stamp, however learned and sober he might be, yea, even unbiassed in his way, cannot possibly understand the riddle of Leviticus, because he has lost the key.

We have now paved the way for the study on which we are engaged, and will point out how the apparent disorder in the structure of Leviticus, the wonderful impartiality it shows in everything which regards the priests, the inimitable unity in diversity to be found throughout the work, are in harmony with the leading principles of revelation, and how the structure of

Leviticus reveals the word which manifests the thought of God.

IS THE RELIGION OF THE OLD TESTAMENT A RELIGION OF FEAR?

PRINCIPAL D. H. MAC VICAR, D. D., LL. D., MONTREAL, CANADA.

In answering this question we must keep in view the difference and the relation between Theology and Religion. Theology is objective, and has been elaborated in innumerable volumes through successive ages. Religion is subjective, has its home in the heart and consists in the recognition of obligation to God as Creator, Savior and Supreme Ruler. It is an experience, an inward life which moulds and directs outward conduct, and not merely an inanimate creed. And yet a creed—what is habitually thought and believed is inseparable from religion; for “as a man thinketh in his heart so is he.” Hence Lactantius rightly derived the term religion from the Latin *religo*, to fasten, to bind back, because it is that heart-felt, unquenchable conviction which binds us in perpetual allegiance to the throne of God. Whether as cherished sentiments or as written creeds, religious cults vary according to the objects of adoration and worship. Thus the diversity becomes practically unlimited. The character of the being worshipped and served determines the character of religion. With Christians, believing that God is a spirit, that God is love, religion is a life of loving trust, a life of faith and earnest endeavor to conform to the standard of duty set by Christ’s summary of “all the law and the prophets,” viz., “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself.”

Now, if this is the essence of religion, and if its practical activity, God-ward and man-ward, is expressed by the one word love, and if “perfect love casteth out fear, because fear hath punishment,” then the precise point of the question proposed is, Does the teaching of the Old Testament regarding God and man engender slavish fear instead of love as the dominating motive in the worship and service of the Almighty, and is it therefore antagonistic to true religion as inculcated by Christ and his Apostles?

We might answer in a word that Jesus did not so regard it. He uttered no such view, and gave it no countenance directly or indirectly. His resumé of "all the law and the prophets," just cited, declares the opposite. He had no quarrel with the Old Testament and its religion. True, he did condemn certain perverse glosses and misinterpretations of the Hebrew Scriptures, but he set the seal of his unqualified approval upon all that was taught by holy men who spake from God as they were moved by the Holy Ghost. His own faith and piety, as the Son of man and the pattern of his followers, were nurtured by the lessons of the Old Testament. It was his Bible, his *vade mecum*. He claimed that its prophecies and promises centered upon himself, that Moses spoke of him. This should be conclusive as to the trend and inference of the teaching.

But in spite of this, there are those—and they seem to be a growing company—who persist in asserting that the representations of God by Moses and the prophets are not only crude and imperfect, but such as repel instead of attracting human souls. He is invested with attributes and described as performing works fitted only to alienate and terrify men. He appears not as a loving father full of tender compassion, but as an almighty king, an inexorable governor and judge, heartless and arbitrary in the exercise of power, doing his own will, and remorselessly destroying his enemies, and often capriciously smiting his own chosen people. He is represented as implacable and manifesting the utmost ferocity. Hence such statements as the following: "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies" (Is. xlii. 13). "He was unto me as a bear lying in wait, and as a lion in secret places" (Lam. iii. 10). "For I will be unto Ephraim as a lion, and as a young lion to the house of Judah; I, even I, will tear and go away; I will take away, and none shall rescue him." "Therefore I will be unto them as a lion; as a leopard by the way will I observe them; I will meet them as a bear bereaved of her whelps, and I will rend the caul of their heart, and there will I devour them like a lion" (Hos. v. 14; xiii. 7, 8).

These are specimens of the delineations of the character of God which, it is alleged, prevail in the Old Testament, and its

historical records bear witness to the fulfilment of his appalling threats.

Terrific devastations wrought by the fierceness of his wrath are cited—such as the Deluge, when the whole human race perished, except one family; the destruction of Sodom and Gomorrah “and all the plain and all the inhabitants of the cities;” the successive judgments upon the land of Egypt, the death of the first-born of man and beast, and the complete overthrow of Pharaoh’s army when Moses and the children of Israel exultantly shouted, “I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.”

The punishment of Korah, Dathan and Abiram, the plague of venomous serpents which consumed the people in the wilderness, and the extermination of the Canaanitish tribes by the wars of Joshua—all these are events belonging to the same category—and it is alleged that the ascription of them to the immediate agency of God, or the claim that they received his approval, is dishonoring to him and incompatible with the reverent, loving thoughts which characterize true worship.

This view seems plausible, but it is one-sided and incomplete; it fails to embrace all facts relevant to the matters in hand; it takes no account of the infinite demerit of sin, and its awful prevalence at the time of the greatest of these judgments, when “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” The view overlooks the necessity of just and appropriate treatment of the persistent determination of men to ignore God, to deny his personal agency and government. Then, as now, men were ingenious in finding ways by which to get rid of belief in the direct and all-pervading efficiency of the eternal Spirit. They relegated the functions of the Creator to dumb idols, the work of their own hands, as men in our day ascribe them to atoms, molecules, force, law, nature, evolution—anything rather than a personal God. If they had not the extensive knowledge and technical nomenclature of modern sceptical scientists they reached the same results without this equipment.

They behaved in like manner in relation to God’s moral government. The strenuous effort was to banish him from the domain of ethics. Hence all sorts of mutable and even whimsical stand-

ards of right were adopted rather than acknowledge that God is right, that his nature is the ultimate basis of right, and that the laws of the physical universe and his Word, as the expression of his nature, are the rules which should govern human conduct.

They scoffed at the thought of a righteous Ruler enthroned in heaven directing the affairs of men and the movements of nations. Vice ran riot. Oppressors grew rich and powerful, and received the homage of thousands notwithstanding their tyranny and loathsome crimes. Righteousness, truth and mercy were trampled in the dust. Teachers and leaders of the people insolently said unto God, "Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? And what profit should we have, if we pray unto him?"

Did not this conduct on the part of men merit and more than justify the manifestations of divine severity complained of? Certain it is that wise, just and benignant government sometimes makes use of forcible restraint, for men are so constituted as to be ruled through fear as well as through their capacity to love. It is a fact of common observation that a keen sense of danger deters them from the perpetration of flagrant folly and crime, and, therefore, God appeals to both motives, fear and love—to both sides of human nature. And the worship which has in it an element of holy awe, of godly fear, is not displeasing to the Most High.

Still more. It should be remembered that the very events which struck terror into the hearts of the ungodly were fraught with deliverance with salvation to the righteous, and therefore they regarded God, not as a consuming fire, but "glorious in holiness, fearful in praises, doing wonders." I am convinced that a full and honest examination of the contents of the Old Testament would make it apparent that representations of the divine character which should call forth man's love and gratitude are more deeply emphasized than anything that inspires slavish fear.

"So, the All-Great were the All-Loving, too—
So, through the thunder comes a human voice
Saying, O heart I made, a heart beats here!"

Had we patience to ponder and spiritual discernment to discover

the true import of these elder scriptures, the wealth, the inexhaustible riches of their meaning, we should not rashly rush, as many do, to the conclusion that the saints of the days of Abraham, Isaac and Jacob were infants in the knowledge of divine things. Hence Professor George Adam Smith, of Glasgow, wisely remarks in his Yale lectures: "It is evident that the essence of the truth about God's love and the perfection of that love in suffering, which Christ manifested and which is the glory of the Christian doctrine of the Incarnation, was already conceived and expressed by the prophets. The Spirit of Christ in the Old Testament is not confined to its human heroes and ideals; the length and breadth, the height and depth of it belonged to the Old Testament's revelation of God himself" (p. 176).

What, we ask, are the attributes of God the revelation of which banishes fear and inspires confidence, peace, hope and love in the human heart? Are they not omnipotence governed by omnitude of knowledge and wisdom, truth, faithfulness, mercy and love? And are not these the distinguishing characteristics ascribed to God throughout the Old Testament? The opening sentence of Genesis declares the origin of all things to be due to his almighty creative fiat—"In the beginning God created the heaven and the earth." It matters not how he prepared the earth to be the abode of man and of innumerable and infinitely diversified lower creatures, whether by a process of evolution extending through countless millions of ages, or by distinct, successive creative acts following one another more closely, still his creatorship by the forth-putting of almighty energy remains intact. And multitudinous evidences are furnished by physical science of his infinite intelligence and wisdom in this stupendous work of origination. Now these resources of Jehovah—his inexhaustible knowledge, wisdom and power—were regarded by Old Testament saints as ever available in their behalf. Hence their glad-some confidence in the most trying circumstances. They could sing with joy, "God is our refuge and strength, a very present help in trouble, therefore will not we fear though the earth be removed, and the mountains be carried into the midst of the sea." "The Lord is my light and my salvation: of whom shall I be afraid?" "Though an host should encamp against me, my heart shall not fear." "Yea, though I walk through the valley of the

shadow of death, I will fear no evil."

This confidence was the natural outcome of God's dealings with men. From the first he showed himself to be "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin." Illustrations of this truth are found on every page of scripture. At the dawn of human history in Eden, when man committed the primal sin and became utterly foolish and fled from God, thinking he could hide from the omniscient among the trees of the garden, what was God's attitude towards him? Not one of severity, but of mercy and kindness. "The Lord God called unto him"—sought him, followed him in his guilty flight, gave him a redemptive promise—the assurance of the coming of a Deliverer who should crush the head of the enemy who had deceived and ruined him.

When Cain became a bloody murderer and slew his unoffending righteous brother, and was driven by conscience to the verge of despair and cried out, "My punishment is greater than I can bear," what was the Lord's treatment of him? He heard his remonstrance, assured him of safety, and said, "Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold."

Pharaoh multiplied and intensified his cruelties upon Israel until their cry "came up unto God by reason of the bondage. And God heard their groaning, and God looked upon the children of Israel, and God had respect unto them." This was surely gracious and paternal, fitted to evoke not fear, but gratitude and joy. Even the treatment of the tyrant was characterized by abundant mercy—a fact too often overlooked. He was not dealt with after the manner in which some modern Christian nations are wont to handle incorrigible oppressors. Instead of sudden judgment overwhelming him, Divine forbearance and infinite kindness are made conspicuous by the mission of Moses and Aaron to plead with him and to use means that ought to have moved him to emancipate his slaves. It need hardly be said that this recital of instances of divine compassion might be extended indefinitely, but let these suffice.

Finally, the celebration of Old Testament religious festivals and the services of the Tabernacle, Temple and Synagogues make it clear that the religion of the people was characterized by

ecstatic joy rather than fear. There were stated days of trumpet-blowing and rejoicing. There were harps and organs and psalters—instruments of gladness, freely used in public worship. Three times in the year all males were to appear before the Lord God (Exod. xxii. 16). And we may understand the hopeful, gladsome sentiments with which they entered into these services by the following utterances: "I was glad when they said unto me, Let us go into the house of the Lord." "Light is sown for the righteous and gladness for the upright in heart." "Thou, Lord, hast made me glad through thy works." "The Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereof." "O clap your hands, all ye people; shout unto God with the voice of triumph." "Rejoice in the Lord, O ye righteous; for praise is comely for the upright." More than a score of Psalms begin with the expressions, "Praise the Lord, O give thanks unto the Lord;" and an analysis of the entire book, apart from all other evidence, would show the groundlessness of the opinion that the religion of the Old Testament is a religion of fear. And if, as some modern critics contend, the Psalms were written by a somewhat large company of inspired poets living remote from one another and scattered through past centuries, then my conclusion acquires additional force from their concurrent testimony.

THE REWARDS OF THE OLD TESTAMENT RELIGION.

REV. W. SCOTT WATSON, A. M., WEST NEW YORK, N. J.

There has been a unity in the church of the living God from the earliest days of the human race to the present time, but its history shows two great divisions, of which we have the primitive and divinely inspired records in the two main parts of the Bible respectively. As each of the periods had peculiarities of its own, we may speak of the religion of the Old Testament and of that of the New Testament, provided we do not by those terms imply the existence of two independent religions. In the present paper we are to consider a single element of the Old Testament religion, that of the rewards which found a place therein, using the word

in its stricter sense and not as inclusive of penalties. In our investigation we may confine ourselves to the last four of the Books of Moses as containing the basal material for our purpose, the preceding book and the Hebrew Scriptures that follow being passed over, the former as presenting preliminary history and the latter as the productions of men whose commission was, not to establish a new order of things, but for the most part, presenting the continued binding force of the Pentateuchal legislation, to urge upon the Israelites by historical example or direct call the duty of observing its precepts.

"Moses commanded us a law, an inheritance for the assembly of Jacob" (Deut. xxxiii. 4). In that Law we frequently find the children of Israel directed to 'hearken diligently unto the voice of the LORD their God, to observe to do all his commandments, that it might be well with them.' Should they, chosen by the Lord from all the families of the earth to reveal himself specially to and to exalt to pre-eminence, be a holy people, Moses speaking in the name of Jehovah said that blessings would be poured out upon them with no illiberal hand. See Ex. xv. 26; xxiii. 25-31; Lev. xxv. 18, 19; xxvi. 3-13; Deut. iv. 40; vii. 12-24; xi. 21-28; xv. 6; xxviii. 1-14; xxx. 1-20; and elsewhere. Although the pronouns "thou" and "you" are often interchanged in these passages, the words were addressed to the assembled congregation as a whole, evidently with the intention that they should be applied collectively. A nation is more than a mere multitude of men and women or the sum total of the persons living within a certain extent of territory: there is present some unifying principle binding the various elements together so that there results an organism with a life of its own and subject to laws of growth and decay. This the ancient Hebrew legislator was fully cognizant of, for his writings show that he had a very vivid conception not only of holy and sinful individuals but also of a holy and a sinful nation. That was a holy folk whose God was Jehovah as evidenced not in words alone but by a hearty doing of his will on the part of the priestly and other rulers with an earnest following of the common people—should Israel prove such, she would be greatly blessed.

National existence is a thing of this world only, and accordingly the rewards of holiness promised to the body politic were of

a temporal, mundane nature. The passages already referred to show that a peculiar position among nations was to be the lot of the children of Jacob, if as a body faithful to their God. Obedience would bring the driving out of the wicked inhabitants that then dwelt in the land of Canaan and the establishment of the Israelites in the possession of it—we know how sinful conduct on one occasion but shortly after the leaving of Egypt caused a deferring of the crossing of the Jordan for forty years. After that peace would be within the land, no sword of man passing through it but whatever enemies might arise being easily vanquished outside its borders, and evil beasts would cease to annoy. These servants of the Lord, independent of foreign authority, would rule over and lend to other peoples, being set “on high above all the nations of the earth.” They would have great wealth, their herds and flocks being fruitful and their vineyards and fields yielding rich harvests under specially favorable conditions of the weather of the Lord’s producing. They themselves would multiply exceedingly, becoming a vast multitude, through the absence of barrenness and the taking away of sickness from the midst of them, especially the evil diseases of Egypt which they had known so well. We may leave particulars and sum up all the rewards of holiness promised to the Hebrew as a nation in the comprehensive statement that Jehovah would love them and that he would set his tabernacle among them and be their God, a protecting and avenging deity ever near at hand. Obedience, moreover, would not be attended with such happy results for a brief time only but the glorious national existence would not come to an end until sin had destroyed it, and even after that repentance and a return to the observance of the commandments of the Lord would be followed by a restoration of the divine favor.

The engagement of Jehovah to bestow the rewards which we have been considering was—apart from the one great condition of holiness on which it was based—unconditional and of the most absolute nature. Not only were the promises given directly and reiterated in words of whose meaning there could be no doubt, but they were also repeated by implication in no less positive terms in the threats of curses for disobedience, an unholy people being to receive as penalties the opposites of what holiness would bring (cf. Lev. xxvi. 14-43; Deut. xxviii. 15-68). And when we read

the subsequent history of the Israelites we find that these words of the Pentateuch were literally fulfilled, for we see throughout a linking together of secular prosperity with the observance of the requirements of the Mosaic Law and of national calamity with their neglect—we need not cite illustrations with which all our readers are familiar.

Turning from the view of the happy estate of the nation whose God is the Lord, we will inquire what blessings were assigned in the Pentateuch severally to the men and the women who walked uprightly. Now, instead of the fulness of detail which presented itself in what we have been examining, there is a total absence of specific promises, the answer to our question being given more through inference and in general statements regarding God's character than by direct assertion. The wealth spoken of was not a repletion to overflowing of the civic treasuries that had been squeezed out of a poverty-stricken and down-trodden populace or one in which the common people had no share, but it was a general richness of the multitude. The immense increase in the population of the land was, of course, to be brought about by individuals enjoying good health and 'seeing their wives as fruitful vines in their houses and their children like olive plants round about their tables.' Those blessings were not to rest upon a nation apart from its component parts, but were to be distributed among the latter. As in a holy state the holy persons were the predominant and characteristic element and the one from which the community received its designation, it is necessarily implied that they would be the recipients of at least the major portion of the benefits bestowed, though the wicked living among them, whom through the secretness of the sinning the execution of the laws might never reach, might have a share just as the tares enjoy with the wheat the rain and the sunshine.

While the nation collectively had given to it absolute assurances of temporal material rewards for holiness which necessarily were to descend upon individuals, yet those promises must not be taken as made with the same absoluteness to each and every citizen without exception who worshipped the Lord aright. There might be a faithful compliance with the terms of the covenant on the side of God without the distribution being uniform or universal. Indeed, no particular Israelite, however holy he might

be, was justified by any statement of the Pentateuch in expecting with certainty a share of the temporal blessings of which we have been speaking, excepting those of the most general nature. (The cases of Caleb and Joshua scarcely form real exceptions to this statement.) This is a fact which it is important for us clearly to perceive, for unless we do so we will be puzzled by some of the phenomena of the Sacred Scriptures and may think that there are contradictions in God's Word, or between his words and his works, where none in reality exist. To hold that the promises of the Mosaic code were intended by the author to be fulfilled to each holy person in the same manner as to the nation would involve a belief that he thought that no such person would, for instance, die in early youth or be without wealth and a flourishing family; yet we find that the Law itself implies the possibility of the death of the younger members of priestly families (Lev. xxi.) and states that there ever would be Israelites in poverty, saying that "the poor shall never cease out of the land," and directing how "a brother," who had waxen poor and perhaps had even sold himself into slavery through need, should be treated (Ex. xxi. 2-6; xxii. 25-27; Lev. xxv. 25-55; Deut. xv. 7-18; xxiv. 10-15)—and that, too, without any implication that the religious leaders so afflicted had been derelict in the discharge of their duties or that the "brethren" without earthly possessions had been sinners above all the men of their generation who were rich in this world's goods. That the righteous might suffer, and that severely, is a fact well recognized in the Bible, and one in which the sacred penmen perceived no violation of the splendid promises of the Pentateuch. It finds expression in many of the Psalms, and illustration in the lives of the prophets who were faithful to their commission amid obloquy and persecution. One whole book of the Old Testament is devoted to the subject of the afflicted righteous, a problem which mankind is too apt to solve as did the disciples of old (John ix. 1-3) by saying that the suffering is on account of sin—but the story of Job, with his riches carried off and his children slain and himself smitten with a terrible disease, tells that Jehovah may have in view another object than chastisement for iniquity when he allows what is commonly called trouble to come upon his children.

The great thing urged upon the individual Israelites in the

Mosaic legislation was not the obtaining of a reward through righteousness, but the avoiding of sin or, after transgression, the removal of its evil effects. It was Jehovah's will that they should be holy, and he had the right to command. Yet, although no detailed specification of the various advantages which would accrue to a holy individual in consequence of his adherence to the Lord is given, such a person was not left without good reason to think that he would not be a loser by his conduct. Not only would he escape liability to the punishments to be meted out against sins of various kinds, but he was given assurance of divine favor and blessing in the knowledge of God's character that was revealed to him. A just deity would not treat him unjustly. He was told that the LORD is "the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deut. vii. 9; cf. Ex. xx. 6; xxxiv. 6, 7, and Deut. v. 10). Man's holiness implied the existence of harmonious relations between the Creator and the creature—"Ye shall be holy: for I the LORD your God am holy" (Lev. xix. 2). He who 'walked not in the counsel of the wicked nor stood in the way of sinners nor sat in the seat of the scornful' had him to whom "belongeth the heaven, and the heaven of heavens, the earth, and all that therein is" (Deut. x. 14), taking a delight in him and loving him. Therefore, he might with perfect confidence believe that, come what might, it would in the truest sense be well with him. The sweet Psalmist of Israel, who himself experienced such hardships that once almost in despair he cried out, "My God, my God, why hast thou forsaken me?" (Ps. xxii. 1), most beautifully expressed the trust of the Old Testament saint in the twenty-third Psalm—"The LORD is my shepherd." He felt that he would have guidance and provision for his needs—a laying of the table and a leading, however, not of his own procuring, but according to the wisdom and benevolence of the Shepherd. He knew that he would hunger and thirst, that his soul would need restoring, that he would have enemies who would rejoice in his destruction, yea, that he might even have to walk through the valley of deep darkness, but he also knew whom he had trusted and was at rest, satisfied that the Lord, who was his Shepherd, would care for him. Such a blessed assurance was much better than any enumeration of specific blessings—what list

could contain all the good things which God is continually bestowing upon his servants!

The matter of rewards for the righteous after death received no mention in the Law of Moses, a code intended primarily for the direction of the Israelites' conduct in this life and not to reveal the secret things which belonged unto God. If a person could look forward to enjoying the divine favor until he reached the grave, why should he have thought otherwise than that Jehovah, the eternal and omnipotent Ruler of the universe, a just and merciful God, would continue propitious and that the good things received on earth were but an earnest of what he would have in heaven?

In conclusion, we may note that the difference between the presentation of the penalties to be meted out to the wicked and that of the blessings to be enjoyed by the righteous as individuals, a particularity being present in the one case that, as we have seen, is absent from the other, suggests a difference between the relationship of wickedness to its sequences and that of goodness to what follows it. Sin has its wages but the rewards of righteousness are the free gift of God (cf. Rom. vi. 23). The penalties were earned and were due to the recipients as a matter of justice, but it was not so with the blessings. A state of holiness was man's original condition as created and the reception of evidences of the divine favor was a concomitant of it but not earned by it; when a sinner is restored to communion with his Creator, blessings again flow freely forth from the divine bounteousness.

THE SACRIFICIAL IDEA IN PAUL'S DOCTRINE OF THE ATONEMENT.

PROFESSOR GEERHARDUS VOS, PRINCETON, N. J.

II.

In a previous article the sacrificial import of the passage Rom. iii. 25, 26 was pointed out by us. We must now enquire what light these words of the Apostle shed on his philosophy of sacrifice in connection with the death of Christ. It will be observed that

Paul bases the necessity of the propitiatory exhibition of Christ on the principle of the divine righteousness. God set him forth as a *ἱλαστήριον* "to show his righteousness." This manifestation of divine righteousness was rendered necessary "because of the passing over of the sins done aforetime," and this "passing over" had been possible only because it was done "with a view to the showing of his righteousness at this present season."* Obviously then, there is in the sacrifice of Christ, before all other things, an exercise of the righteousness of God. The question arises, how is this to be understood? The most natural answer would seem to be that the Apostle has in mind the retributive penal *δικαιοσύνη* of which he speaks elsewhere, that he views the Savior's death as a penal infliction due to this righteousness, that he represents it as historically made necessary, because the long-suffering of God and his passing over of sin in the time before Christ had seemed to place in doubt the enforcement of this principle, whereas in reality such passing over had been possible only because God had constantly in view the future occasion on which in the sacrifice of Christ he would signally manifest and vindicate his righteousness. On this, at one time well-nigh common, view the essence of sacrificial propitiation would for the Apostle consist in the exhibition of penal righteousness. Recently, however, with many writers, another interpretation has been substituted for this, according to which the conception of *δικαιοσύνη* has in the passage before us a totally different meaning, has in fact nothing to do with the thought of penal recompense. This modern interpretation appears in a variety of forms with such writers as Ritschl, Cremer, Häring and others. For our present purpose it is not necessary to examine these minor shades of difference. All the views referred to have this in common, that they make the righteousness of God here named bear a favorable meaning: it is defined as a form of grace or as a form of gracious procedure, whereby God imparts to man the benefits of salvation, not a righteousness held in balance by the divine love, not one of the two great factors entering into the redemptive pro-

*We take the clause *πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ* as dependent on the noun *πάρεσιν*. If it were a mere resumption of the preceding clause beginning with *εἰς ἔνδειξιν*, the change of preposition from *εἰς* to *πρὸς* would be unaccounted for.

cess, but identical with love, and as such the sole principle from which the whole process flows. Attention is called to the fact that in the Old Testament, especially in the Psalms and in the second part of the Book of Isaiah, the righteousness of Jehovah appears as the principle of salvation, and it must be admitted that this is true and that Paul by using the term in this sense would have remained strictly within the limits of scriptural terminology, nay, that to a certain extent it would have been natural for him to borrow the conception from these Old Testament passages. It is further contended that the phrase ἡ δικαιοσύνη αὐτοῦ in Rom. iii. 25, 26, as combined with the word ἔνδειξις, points back to what we read in v. 21, δικαιοσύνη θεοῦ πεφανέρωται, that this in turn points back to the almost identical statement in chap. i. 17, δικαιοσύνη θεοῦ ἀποκαλύπτεται, and that in this last-named statement "the righteousness of God" must bear a favorable sense because it is contrasted with the "wrath of God" in the following verse. It ought to be observed that this modern exegesis involves not merely the change of the Pauline idea of God's righteousness from an unfavorable to a favorable attribute, but that it involves also the surrender of the old Protestant exegesis of the phrase "righteousness of God" as denoting the objective righteousness imputed by God consisting in the merit of Christ. It is believed, at least by some, that not only in Rom. i. 17; iii. 21, 22, but also in such passages as Rom. x. 3; II. Cor. v. 21, the conception of a favorable divine attribute or activity satisfies the exegetical requirements.

In considering this new interpretation we may first of all assure ourselves that it need involve no menace whatever to the great doctrines of vicarious atonement and justification on the ground of the imputed righteousness of Christ. The former of these doctrines is securely established on what the Apostle teaches concerning the death of Christ as a reconciliation and redemption, a forensic transaction in general. As to the latter, even if all the passages which speak of δικαιοσύνη θεοῦ should have to be interpreted in the manner now proposed,* there would still always

*In reference to Rom. x. 3, the new explanation is highly precarious, because the δικαιοσύνη θεοῦ is the opposite of ἰδία δικαιοσύνη; in II. Cor. v. 21, the contrast of God's righteousness to our curse renders it in our view entirely impossible. Only Rom. i. 17, iii. 21, 22, 25, 26, admit of serious discussion.

remain Phil. iii. 9, where the Apostle by using the fuller expression *ἡ ἐκ θεοῦ δικαιοσύνη* has removed all doubt in regard to the objective imputation-character of the righteousness spoken of. We may, therefore, calmly and impartially examine the grounds on which the view in question is recommended to us. Of course, in one respect acceptance of the new exegesis would mean a loss to our apprehension of the Pauline theology. If the Apostle in representing the divine righteousness as that in God which demanded the propitiatory sacrifice of Christ for the forgiveness of sin, does not refer to a principle of justice, but to a principle of grace, then the passage in hand can no longer be said to throw any light on the theory of sacrifice underlying it. All it teaches us in this case will be the general truth, doubted by none, that the sacrifice of Christ manifested in some way the gracious love of God, but as to why the divine love had to be manifested in this peculiar way (i. e. by the crucifixion), it can furnish no answer.

The main considerations weighing against such severing of the vital connection between the ideas of penal righteousness and sacrifice in our passage may be briefly stated as follows: In the first place, it is doubtful whether Paul in using the phrase "righteousness of God" has conscious reference to Isaiah or the Psalms. The underlying figure in these portions of the Old Testament is that of a controversy between Israel and her enemies, in regard to which Jehovah appears as the Judge. It is the part of his righteousness to justify Israel, i. e. so to interpose, that the right will appear to be on Israel's side. The resultant righteousness of Israel consists in nothing else than that she will appear vindicated as over against her enemies. But neither in the Psalms nor in Isaiah does the divine righteousness in such connections figure as the principle which effects the forgiveness of sin. It is true the Apostle might have spiritualized the entire conception by transferring it from the political to the moral sphere. But in such a case it would be strange that in Rom. viii., where we meet with a representation somewhat approaching that of the second part of Isaiah and perhaps influenced by the latter (God in justification vindicates the sinner from all his accusing enemies) the phrase *δικαιοσύνη θεοῦ* should not occur.

Secondly, the contrast between "righteousness of God" and "wrath of God" in Rom. i. 17, 18, is not decisive, because this

contrast is just as strong on the view that *δικαιοσύνη* is here the objective imputed righteousness as when it is taken to mean the gracious interposition of God. That it must mean the latter the sense of *ὀργή* cannot prove, because *ὀργή* is not, properly speaking, a divine attribute or activity, but the wrath of God objectively embodied in judgment. Now, if for Rom. i. 17 the sense of objective, imputed righteousness is maintained and from here carried over to iii. 21, 22, as seems necessary on account of the similarity of expression, and if in close sequence (vs. 25, 26), the same phrase reappears as an attribute of God introduced in terms which plainly echo the two preceding passages, then we are almost compelled to think in the last-named case of retributive righteousness. For only between retributive and imputed righteousness a real connection exists such as will explain the use of the same phrase for two different things. On the other hand, there is no such connection between gracious righteousness in God and imputed righteousness, since the former is called righteousness for a totally different reason from that which gives its name to the latter. Hence Cremer's view, who finds imputed righteousness in vs. 21, 22, and gracious righteousness as an attribute of God in vs. 25, 26, is very implausible.

Thirdly, in Rom. iii. 21, 22, the description of the righteousness of God manifested as being "through faith" favors the old interpretation. It is more natural to say of a human possession than of a divine activity that it is "through faith."

Fourthly, in our passage itself the accompanying statements seem to show that the righteousness referred to must be penal and not gracious. For its display was rendered necessary by the previous passing over of sins in the long-suffering of God. It must therefore be the opposite of long-suffering, which gracious righteousness clearly is not. Ritschl has tried to evade the force of this argument by making the Apostle say that the manifestation of a full forgiving righteousness was required because previous to Christ there had been only a partial and qualified passing over of sins. This might be a possible exegesis if the Apostle had not added the words "in the long-suffering of God," thus indicating that in the sacrifice of Christ there was something which once for all prevented that any misinterpretation should be put upon the long-suffering of God, in other words, that there was in

it an exhibition of penal righteousness.*

In the Apostle's version of the words spoken by Jesus when instituting the Supper, to which we turn next, the Lord's death appears as a covenant-sacrifice: "This cup is the new covenant in my blood." Ritschl concludes from this, that the death of Christ cannot have had for Paul any more definite associations than those of a transaction introducing the New Testament church into the communion of God to which the forgiveness of sin is attached. Of course, a covenant-sacrifice is a sacrifice which introduces into covenant-fellowship, but this general statement leaves entirely undetermined the manner in which such introduction is effected. Now it is said that the body of Christ is *ὑπὲρ ὑμῶν*, and elsewhere this *ὑπέρ* stands to express the sacrificial surrender of Christ on behalf of believers. Consequently Paul must have conceived of it as a rite of atonement, as well as a rite of introduction to covenant-fellowship, and the former will have to be understood as subservient to the latter: Christ's death introduces into the new covenant because it atones, not it atones because it introduces into the covenant as Ritschl would have it. Again the phrase "in my blood" is significantly joined to "the new covenant," and elsewhere this phrase describes the new relation in which the believer stands to God as resting on a propitiatory basis. Therefore the same intermediate thought will have to be supplied here also.

The next passage (I. Cor. v. 7), compares the death of Christ to still another form of Old Testament sacrifice, the Passover. Paul here represents the Christian state as the ethical counterpart to what the feast of unleavened bread was symbolically. But this Old Testament feast was introduced by the feast of Passover. Thus the thought emerges, that the new state of ethical purity in which the Christian lives was also introduced by a passover-sacrifice, and this Paul finds in the death of Christ. Obviously the connection between Christ's death and the Christian life of purity is not conceived of as merely chronological: it must be causal: in Christ's sacrifice lies the ground or reason why the

*The closing words of v. 26, often appealed to in this connection, can be made to suit either view, according as they are rendered: "that he might be righteous and (yet) justifying him that has faith in Jesus," or "that he might be righteous and (consequently) justifying him that has faith in Jesus."

Christian should be pure. Such at least is everywhere else the Apostle's teaching. It is safe to say, that in analogy with this he found some vital connection also between the feast of Passover and that of unleavened bread on the ground of which he explained their chronological conjunction. We are not told, however, in the present context what more precisely is the connection between Christ's sacrificial death and the believer's purity. Is it forensic or ethical? Has Christ by his sacrifice taken away our guilt, and through the removal of our guilt broken the power of sin, so that a state of purity becomes possible to us? Or must we so conceive of it that in some mystical way the sacrifice of Christ has directly set us free from the power and ethical impurity of sin? Or, is it merely a moral influence exerted by the cognizance of the death of Christ upon our consciousness which is adapted to render us pure? A hint as to the answer is contained, we believe, in v. 7, "Purge out the old leaven . . . even as ye are unleavened." In one sense the Corinthians must still purge themselves from all leaven, in another sense they are already unleavened. The former applies to their subjective condition, the latter to their objective state. And for both the reason is given in the immediately following statement: "For our passover also has been sacrificed, Christ." Consequently the death of Christ is here represented as a Passover-sacrifice for two reasons: (1) Because it is the source of objective freedom from the impurity of the guilt of sin; (2) Because it is the source of subjective purity. The passage, therefore, teaches in harmony with Rom. iii. 25, 26, and I. Cor. xi. 24, 25, that sacrifice serves the purpose of removing the guilt of sin.

In conclusion we must glance at the statement contained in Eph. v. 1, 2, "Be ye therefore imitators of God, and beloved children; and walk in love, even as Christ also loved you, and gave himself up for us an offering and a sacrifice to God for an odor of a sweet smell." This passage also speaks of the death of Christ, for which the verb *παραδίδónαι* elsewhere is Paul's standing term. Christ gave himself up in death for us. This act was the highest manifestation of his love towards us and is therefore held up as an example for the imitation of believers in their conduct towards one another. A further motive, however, for urging its imitation is derived from the fact, that this act of Christ

was supremely pleasing to God. Hence it is described in sacrificial terms not only, but in such sacrificial terms as strongly bring out this its character as something in which God takes delight; *προσφορά* is placed before *θυσία* (cfr. for the usual sequence Heb. x. 5) and the phrase "for an odor of a sweet smell" is added, a phrase used by the law in connection with the whole burnt-offering, in whose ritual the element of consecration was made prominent. The death of Christ, then, is here described as an act upon which the highest divine approval rested. In regard to the further significance of this act the passage gives no information. It is of great value, however, in so far as it emphasizes two principles: (1) that an important element in the efficacy of the Savior's death consisted in the obedience with which it was rendered; (2) if there was in the atonement an exercise of the divine retributive righteousness terminating upon Christ, this does not exclude that from another point of view at the same time the Father's supreme love went out towards Christ, and such for the very reason that he had exposed himself to the penal consequences of the divine righteousness. Thus the two passages, Rom. iii. 25, 26 and Eph. v. 1, 2, are seen to be mutually complementary in their representation of the attitude of God towards the atonement in its sacrificial aspect.

EMPHASIS IN THE GREEK NEW TESTAMENT.

REV. ARTHUR JOHN WAUGH, A. M., PHELPS, N. Y.

III.

IV. DOCTRINAL SIGNIFICANCE OF GREEK EMPHASIS. It is manifest that there are many cases in which the weight of a text may go one way rather than another by reason of its emphatic structure. Every man's ministry has a certain distinctive accent to it. This is not true alone in the matter of one sermon, or the preaching of a year, but in the preaching of a lifetime. So there is an Apostolic accent, in sentences, trains of thought, in entire Epistles. Would that we all might catch their view of things, as they caught their Master's.

The uniqueness and divinity of Christ are not doctrines of the

Christian church merely on the testimony of a text here and there, nor merely on the ground of the comparison of Old Testament texts, nor prophetic fulfilment, nor because of direct statement so often repeated, nor merely on the grounds of Christ's own claims regarding himself, nor as the result of lengthy arguments found in the Epistles; but it is so woven in as the warp and woof of the very sentences that it cannot be gotten out without the absolute destruction of the books. While the Master was talking with the Samaritan woman at the well, she said to him: "I KNOW that MESSIAH cometh (which is called Christ): when HE IS COME, he will declare unto us all things" (John iv. 25). Then came Jesus' marvelous words, with the accent they bore: "I THAT SPEAK UNTO THEE am HE." Similarly is it with those wonderful sentences of Christ that are read at nearly every burial service in Christian lands, but words so faultily emphasized. Martha had rushed forth as soon as she heard of the coming of the Saviour, and had met him ere he had reached the edge of the little village of Bethany. Down at his dear feet, she fell, and pleaded that this awful calamity would never have happened had he been present, but that even yet anything that he might choose to ask the Father, he would grant. Jesus cheerfully responded: "Thy brother SHALL RISE AGAIN." The sister scarcely dared to take that in all it might imply for the very moment. She did not dare to render herself too hopeful, so she turned the words off as a remark as to the future resurrection, and said: "I KNOW that he shall rise again in the resurrection at the last day." Now note Jesus' answer and emphasis: "I AM the resurrection and the life." Martha, the One who has all that power, who will raise the bodies in that day, is here: he is present before you at this moment. Do you believe this? Martha assented; and Christ's deed that day proved the truthfulness of his words.

It is noticeable that the Gospel of John begins precisely as does the first chapter in Genesis; and the divinity of the Logos is not only stated, but the emphasis is most remarkable. It reads: "IN THE BEGINNING was the Word, and THE WORD was with God, and GOD the Word was." The last clause, for the sake of emphasis, is absolutely inverted. In the Greek it stands literally: "God was the Word." The Vulgate has translated this into the Latin in exactly that order. Luther has done the same thing: "Und

Gott war das Wort." This majestic verse is often read wrongly in the English Version. If the original is to be our guide, let us read it: "IN THE BEGINNING WAS THE WORD, and THE WORD was with God, and the WORD—WAS—GOD."

In our country, there are a few of that sect of Christians that are holders of the doctrine of soul-sleep. One of the texts that have blocked their way most disastrously is that found in Luke xxiii. 43. That Jesus should declare to the thief, hanging like himself on a cross: "To-day shalt thou be with me in Paradise," has seemed to the advocates of this strange heresy as quite a stumbling block to their peculiar faith. To get rid of the text is therefore their set purpose. As there is no help for them in the various MSS., they are compelled to devise some new rendering. This is the way they succeed: "Verily I say to-day to thee, Thou shalt be with me in Paradise." This parody on common-sense is ridiculous from several standpoints, but especially from the standpoint of the law of emphasis. If such a sentence could be tolerated as making any sense, it could scarcely be admitted on any grounds in comparison with the other. It would be the acceptance of a weakling of a sentence in exchange for an utterance of magnificent power and suggestiveness. "TO-DAY shalt thou be WITH ME IN PARADISE." Suffering the agonies of the cross, like the veriest outcasts, at this moment, ere the sun sinks below yonder horizon, you and I will be together in the Paradise of God.

The matter of the duration of future punishment has been discussed at times with great ardor. The meaning of "aeonian" has been disputed at great length and with great learning. If any place in Greek literature where the word has been used has escaped the keen eyes of the searchers, it is not because almost infinite pains have not been expended in that direction. But there are many, many other considerations in the discussion of the question. The word "life" alone, without necessarily any adjective connected with it, used in that consecrated sense of the future glory open to man with which the Master so constantly surrounded it, ought to settle the question. When some are spoken of time and time again who "shall not see life," no adjective comes under discussion at all. Then we add to this consideration the fact that this word "life," so sufficient in itself, has this word "aeonian" scores of times associated with it as a fitting compan-

ion. More than fifty times is "aeonian" used in referring to salvation or the opposite, rendered in the English Version either by the word "eternal" or "everlasting." Remembering these things, we listen with bated breath to the words of him who is the light of the world, as he refers both to the punishment and the glory, places the adjective "aeonian" to each one, contrasts them in parallel phrases, thus emphasizing them: "And THESE SHALL GO AWAY into punishment aeonian; but THE RIGHTEOUS into life aeonian." What the word means in the one case we must at least allow it to mean in the other.

Again, Christ as the only source of salvation, the only Mediator, is strongly reinforced, if need be, by the results of the laws of emphasis. "And THIS IS LIFE ETERNAL that they may know Thee the only true God, and HIM whom thou hast sent, JESUS CHRIST" (John xvii. 3). The Epistle to the Romans fairly quivers in the heated air of Greek expressiveness. The first Adam, with the sad results that came from his life, is repeatedly held up on the one hand, then the second Adam, with the blessed results flowing from his life, held upon the other. The emphasis is very strongly marked. Romans fifth is full of this because of the law of contrasts. Let us present the 12th, 15th and 17th verses in the parallelistic arrangement of Dr. John Forbes:—

"Just as through *one* man,
 SIN *into the world* entered,
 And through sin death,
 And thus unto *all* men death passed through,
 Because *all* sinned:—
 But not as the fault,—
 Thus also the decree of favor:
 For if, by the fault *of the one*,
 The many died,
 Much rather *the favor of God*
And the free-gift in favor—the favor of the ONE man Jesus Christ—
 For the many was more than sufficient.
 For if, by the fault *of the one*,
 Death reigned through the one,—
 Much rather *they who the abounding sufficiency of the favor*
And of the free-gift of the righteousness receive,
 In life shall reign, through the one—Jesus Christ."

In 2 Cor. v. 21, we have an inverted sentence of great power setting forth the atonement of Christ: "FOR THE ONE not knowing SIN in our behalf has he made TO BE SIN, in order that WE

might become a righteousness of God in him." Likewise in Paul's Letter to the Galatians i. 3-4, we read: "GRACE to you and peace from God the Father and the Lord our Lord Jesus Christ, the ONE GIVING HIMSELF in behalf of our sins, in order that he might DELIVER us from this present evil age, according to the will of the God and Father of us."

How formalism and sacramentarianism fare at the hands of the Apostle to the Gentiles and of our divine Lord is easily manifest not merely from the expressions themselves, but especially when those expressions are thrust into their due prominence. In 1 Cor. x. 1-6, Paul pictures the children of Israel as tasting and enjoying the miraculous gifts of God to them, and yet, because of their unbelief, as never reaching the Land of Promise. The emphases of the Apostle are remarkably impressive. He writes: "For I WOULD NOT, brethren, have you ignorant, how that our FATHERS were ALL under the cloud, and ALL passed through the sea; and were ALL baptized unto Moses in the cloud and in the sea; and did ALL eat the same spiritual meat; and did ALL drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit with the MOST OF THEM GOD was not well pleased: for they WERE OVERTHROWN in the wilderness. Now these things were our EXAMPLES, to the intent we should not lust after evil things, as THEY also lusted."

Of all men that were formalists pure and simple, who had put aside and annulled many of the divine commandments by legal technicalities, who flattered themselves on their own righteousness while having the blackest hearts within them, men who made themselves a stench in the nostrils of Christ, the Pharisees were those individuals. But note Jesus' scathing denunciation of them in Mark vii. 6-8, his fine irony, so intense that we can almost imagine we see the curl of his lip, as he utters the words: "WELL PROPHESED ISAIAH concerning you hypocrites, as it has been written, This people WITH THE LIPS honor me, but THEIR HEART is far from me. IN VAIN indeed do they worship me, teaching as doctrines the commandments of men. For LEAVING the commandment of God, they LAY HOLD of the tradition of men, BAPTISMS of cups and pots, and many other such like things ye do."

The importance of faith as a theological doctrine does not de-

pend solely upon the number of times the word occurs in the New Testament. This might be some guide to us, however, as the noun alone is repeated considerably more than two hundred times. Faith is the only attitude toward God that is pleasing to him. The power of faith has never yet been fully realized by God's children. We must not forget that it is an Old Testament grace as well as a New. The eleventh of Hebrews enforces this truth at great length. Through faith we are saved: there is no acceptance with God without it. All these facts are especially prominent in the Epistles to the Romans and to the Galatians and in the discourses of our Lord. Christ quite uniformly uses the verb "believe," while Paul uses the noun. The emphases that might be noted in these two or three hundred texts cannot be attempted, but many of them are very beautiful. Take Romans iv. 3-5: "For what says the Scripture? Abraham indeed BELIEVED in God, and it WAS RECKONED to him for righteousness. But TO THE ONE WORKING the pay is not reckoned according to GRACE, but according to DEBT; but TO THE ONE NOT WORKING, but believing upon the One justifying the godly, his faith IS RECKONED for righteousness." That faith has always been the pathway to acceptance with God is also evident from Gal. iii. 8: "For the Scripture FORESEEING that OUT OF FAITH God WOULD JUSTIFY the Gentiles, PREACHED THE GOSPEL BEFORE unto Abraham, That in thee shall all the Gentiles BE BLESSED." Surely on such a subject, we cannot do better than to close these Scriptural references with the words of the Saviour, in that sentence that is the brightest gem of all utterance: "For GOD SO LOVED the world that he gave his only begotten SON, that WHOSOEVER believeth in him should not perish, but have everlasting life."

" 'Let there be light!' O'er heaven and earth,
The God who first the day-beam poured,
Uttered again his fiat forth,
And shed the gospel's light abroad.
And like the dawn, its cheering rays
On rich and poor were meant to fall,
Inspiring their Redeemer's praise,
In lowly cot and lordly hall."

THE SOCIOLOGY OF JOSEPH'S DAY.

PROFESSOR JAS. A. QUARLES, D. D., LEXINGTON, VA.

RELIGIOUS.

Religion is essentially the spirit of worship, showing itself in acts. The nature of any particular religion is seen in the character of its objects and rites of worship. The generic name for all objects of worship is in English God. There are, however, lords many and gods many that have been religiously adored in the history of our race. To understand the religion or religions of Joseph's social environment, we shall therefore first note the *deities* that are recognized in the Genesis history of his life.

In the entire Hebrew Scriptures of the Old Testament, there are no less than *eight words*, of which our English translators seem to have regarded the generic term God as a proper equivalent. Four of these are but different forms of one root: *El*, *Elah*, *Eloah*, singulars, and *Elohim*, plural; the radical meaning of which was probably *power*, omnipotence, so great as to deserve worship. The plural *Elohim* occurs more frequently than all other divine names combined, with the exception of *Jehovah*, or *Yahveh*. This last, however, is an individual name, and is never used generically, but always as the peculiar title of the one living God; the word itself meaning *He who is*. *Adonai*, a plural, possessive form, literally signifies *My lords*, from a root meaning *owner*, *power*. *Shaddai*, like the preceding a plural possessive, also has the radical idea of *power*. *Tsur*, in the King James Version, is translated God, in Isa. (xliv. 8); the word means *rock*, and is so rendered in the Revised Version.

In the history of Joseph, *Elohim* occurs no less than seventy-nine times; *El*, six times; *El Shaddai*, thrice; *Shaddai* alone, once (xlix. 25); *Jehovah*, twenty-two times. The combination *El Shaddai* is found five times in Genesis, once in Exodus, and once in Ezekiel; while *Shaddai* alone occurs forty-one times; once each in Genesis, Isaiah, Ezekiel, and Joel; twice each in Numbers, Ruth, and the Psalms, and thirty-one times in Job. The expression "God forbid" is found twice in our English version of Jo-

seph's history: once as used by Joseph's brothers (xliv. 7), and again as uttered by Joseph himself (xliv. 17); it is elsewhere found in the Old Testament six times, and fifteen times in the New Testament. There is nothing in the Hebrew, nor in the Greek, used in these instances, to suggest the name or being of God; in both languages the words used meaning "Far be it," "Let it not be." The expression is a profane, because it is an unnecessary, use of the Divine name; it is strange that the New Version did not correct this irreverence.

As to the *use* of these *divine names* in our narrative, *El* is never used except in passages relating to Jacob; thrice it is the name which God used in addressing Jacob (xxxi. 13; xxxv. 1; xlv. 3); twice by Jacob with reference to altars which he built for divine worship at Shalem (xxxiii. 20), and at Bethel (xxxv. 3); and once by Jacob in his blessing of Joseph (xlix. 25). *El Shaddai* is uttered by God as his name in addressing Jacob (xxxv. 11); and is used by Jacob in blessing Joseph's brothers, on the eve of their departure to buy corn in Egypt (xliii. 14); and again in announcing to Joseph God's appearance to him at Luz, or Bethel (xlvi. 3). *Shaddai* unaccompanied by *El* Jacob employs as a name for God in his blessing of Joseph (xlix. 25).

Jehovah is used by the historian himself thirteen times; by Jacob and Leah, three times each; by Laban, twice; and by Rachel, once. It is not found in the words ascribed to any one else, not in Joseph's speeches, nor in the recorded utterances of God himself. It is not given as having been spoken in Egypt but once, and then as an exclamation—in Jacob's blessing of Dan (xlix. 18); nor in Canaan, unless xxxii. 9 be an exception. It would seem to have been a family name of Laban for the Deity, if we confine ourselves to the information given us in this history.

Elohim is used frequently by the narrator, who confines himself to this name and that of *Jehovah*. It is used by every one, who in this narrative mentions the name of God at all;—Laban (xxxi. 50); Jacob (xxx. 2); Leah (xxx. 18); Rachel (xxx. 6); Judah (xliv. 16); Joseph's brothers collectively (xlii. 28); Joseph (xxxix. 9); Pharaoh (xli. 38); and Joseph's steward (xliii. 23). It is presented as a designation applied by God to himself (xxxii. 28; xlv. 3). Of those somewhat prominent in the story, no men-

tion of God is made by Reuben, Simeon, Levi, Potiphar, his wife, the butler, the baker, Esau, Hamor, Shechem, nor by any Canaanite nor Egyptian except Pharaoh and Joseph's steward. It is possible that Pharaoh speaks of Elohim simply as the God of Joseph, to whom Joseph had ascribed his ability to interpret Pharaoh's dreams. This is the more probable, and seems certain, from the fact that the only other Egyptian using the word, Joseph's steward, says (xliii. 23), "Your Elohim and your father's Elohim hath given you treasure in your sacks." It is possibly somewhat further confirmed by the failure of the Canaanites to use the word. In the only passage in which there is a reference to them in connection with God (xxxv. 5), "The terror of Elohim was upon the cities," it is probably meant that the Canaanites regarded Elohim as the peculiar God of Jacob and his family, and believed that he was their helper in the destruction of the Shechemites. We also call to mind that Elohim was not a God recognized in the pantheon of Egypt, so far as its monumental history gives us information; indeed none of the names of the Egyptian deities bears any resemblance to Elohim.

From the facts so far presented, the conclusion would seem to be justified that Elohim, like Jehovah, was a name of the family God of Jacob and his kindred. Jacob, however, bids his family, "Put away the strange (foreign) Elohim that are among you" (xxxv. 2); and accordingly "They gave unto Jacob all the strange Elohim which were in their hand" (xxxv. 4). This might suggest, taken alone, that Elohim was foreign to Jacob's people; it is clear, however, that the Elohim here mentioned were idol images, representing God, since they are spoken of as being in their hand. This is confirmed by the images of Laban, which Rachel stole, being called teraphim (xxxi. 19), and by Laban Elohim (xxxi. 30), as also by Jacob (xxxi. 32). This accords with the usage that we call the idols of the heathen their gods.

From this survey, it appears that Jacob and his immediate family were worshippers of El, El Shaddai, Shaddai, Jehovah, and Elohim. It is equally clear that these are not distinct gods, but only different names of the same God. Thus El and Shaddai are used separately and combined to designate the same being; just as we call our Deity Lord, God, Lord God. These are the same

as Elohim (xxxv. 11), "Elohim said unto him, I am El Shaddai." Elohim and Jehovah are names given to the same Deity at the birth of Joseph (xxx. 23, 24). Rachel said, "Elohim hath taken away my reproach. * * * Jehovah shall add to me another son;" and again Laban said to Jacob (xxxi. 49, 50), "Jehovah watch between me and thee * * * Elohim is witness between me and thee." This applying of several names to the same supreme Deity is called by Sir Henry Rawlinson and Prof. Sayce henotheism, a form of monotheism. It is equally applicable to Christianity.

So far as our record states, Laban and his immediate family worshipped God as Elohim and Jehovah, and not as El or Shaddai. To them alone idolatry is clearly attributed; Laban's teraphim were his gods, and these Rachel stole, doubtless for the purpose of worship (xxxi. 19, 34). The allusion to idols (xxxv. 2, 4), may have reference to these teraphim in Rachel's possession; it is, however, possible that there may have been others; but if so, all of these in Jacob's family had just left Padan-aram, where they were a part of Laban's larger household.

There is no allusion to any gods of the Canaanites; nor is there the statement of any fact which would imply a recognition of religion by any one of them. The same is true of Esau and his family. If we may judge from this absolute silence, we would conclude that Esau and the Canaanites were wholly irreligious and godless. This, however, would almost certainly be a false conclusion. All that we can affirm is that the writer has given us no information as to the religious opinions and practices of Esau and the Canaanites.

He is almost equally reticent as to the *Egyptians*. While Pharaoh and Joseph's steward both reverently use the name of Elohim (xli. 38; xliii. 23), it is in such a manner that, as we have seen, we should probably regard their action as merely a recognition of Elohim as the God of Joseph and his brothers. Besides this, there is mention of the magicians and wise men of Egypt, as being unable to interpret Pharaoh's dreams (xli. 8, 24). These were probably connected with the religion of the country; professing, as they doubtless did, inspiration from their god, or gods. The word rendered *magicians* has in it apparently the same root which

we find in the Latin *charta*, and is thought to mean *scribes*. If so, we should have here a proof that writing was known and practised in Joseph's day by the Egyptians; evidence all the more interesting because hidden. We are also told of Potipherah, priest of On (xli. 45), and of the Egyptian priests as a class (xlvii. 22). On, as we know, was a place and not a god; and it is thought by some that Potipherah was a Semite, a worshipper and priest of the true God; and that Joseph's Pharaoh, one of the Hyksos or Shepherd Kings, was also a Semitic kinsman of Jacob and one of his coreligionists. The same statement may apply to the other priests, with regard to whose faith we are given no information; they are simply presented as pensioners upon the State, with the implication that they were considered civil as well as religious functionaries. Of any deities, religious beliefs, or customs peculiar to the Egyptians and differentiating them from Jacob and Joseph, we have not the slightest suggestion.

Returning to Joseph and his kindred, we find that Jacob recognizes the existence of an order of beings, neither God nor men, who are called by a name which means messenger or agent, and for which the Greeks use a word that we have Englished as *angel*. Between his leaving Laban and meeting Esau we are told that "the angels of God (Elohim) met him" (xxxii. 1). Jacob seems to have recognized them as the host of God, sent for his encouragement and protection (xxxii. 2). In the next, third verse it is said, that "Jacob sent *messengers* before him to Esau;" and in the sixth verse that "the *messengers* returned to Jacob." As the word used here is the same that we find in the first verse and there translated *angels*, it would seem that the historian means us to understand, that these angels were sent by Elohim to Jacob for his service, and that Jacob used them as messengers of peace to his alienated brother Esau. We are told (Heb. i. 14), that angels are "ministering spirits sent forth to do service for the sake of them that shall inherit salvation." This seems fairly conclusive, if we regard the first six verses of the thirty-second chapter as a continuous narrative, and especially consider that there is no break between the second and third verses; and so our ordinary English Bibles are printed, with not even the usual paragraph sign, at the beginning of the third verse. The New Version,

however, puts the first two verses with the last paragraph of the preceding chapter, and begins a new paragraph with the third verse. Moreover, the Jewish authorities, in dividing the book into parashes for the sabbatical service of the synagogue, make the third verse the beginning of a new, the eighth, parash; manifestly under the conviction that there was no direct connection between the first two verses and the third. In this they were probably correct. What is indubitable is that the historian makes Jacob recognize the existence and earthly ministration of angels.

Several *theophanies* are recorded in our narrative; all of them as appearances to Jacob, except one to Laban for the protection of Jacob (xxx. 29). The first is recorded xxx. 3. The next was on the night preceding his meeting with Esau, when in the form of a man Elohim wrestled with Jacob until the breaking of the day (xxxii. 24-30). Another is stated to have occurred when Jacob came from Padan-aram (xxxv. 9). A fourth was in a night vision, when Elohim bade him not fear to go down into Egypt (xli. 2-4). There are also two references to the theophany at Bethel (xxxv. 1; xlviii. 3). In these experiences it is said that God manifested himself to the hearing, sight, and touch of Jacob. Are we to construe this language literally; or are we to regard Jacob as having the realizing spirit of Luther, who threw the inkstand at the devil's head? It is not incredible that in these days of twilight, prior to the fulness and even the beginning of the written revelation, God may have appeared in sensible manifestations to the leaders of his people.

Akin to the theophanies are the revelations by *dreams*. There is no statement that Jacob was favored with a supernatural dream. These are confined to Joseph, the chief butler, the chief baker, and Pharaoh. Joseph had two dreams, which were prophetic intimations of his future pre-eminence in his father's family (xxxvii. 7, 9). The butler and baker had their coming experience preannounced to them in the imagery of dreams, interpreted by Joseph (xl. 8-22); and Pharaoh's double dream in a single night (xli. 1-7), prefigured the years of plenty and of famine. Without doubt the historian means that we shall regard these dreams as divinely given revelations of future events; and such they really were. To the theist, who regards God as a Father interested in

his earth-born children, there is nothing irrational, nor incredible in the statement that, for wise and sufficient reasons, God would supernaturally reveal the future. All these dreams are connected as a chain, and are in pairs. Joseph's two dreams lay the basis for his exile into Egypt; where the two dreams of the butler and baker prepare the way for his interpretation of the double dream of Pharaoh; which resulted in the fulfilment of his own dreams, the preservation of his father's family, and the shaping of the future history of his race. The design of the whole seems to have been to impress the family of Jacob with the truth, that their El Shaddai, Elohim Jehovah was the living and true God, and so preserve his faith and worship among men; a purpose that justifies the supernatural revelations. There were doubtless characteristics of these extraordinary prophetic dreams, which differentiated them in the mind of the dreamer from similar experiences of an ordinary character. From the sociological point of view, it is interesting how these dreams affect the relations of Jacob, Joseph, the brothers, the Ishmaelites, Potiphar, his wife, the butler, baker, Pharaoh, Potipherah, Asenath, all the Egyptians, their surrounding neighbors, and future generations. God reigns.

As to religious *worship*, none whatever is mentioned, as already intimated, on the part of the Canaanites or of the Egyptians. Temples or houses for worship are not alluded to as existing anywhere. We know that in those countries and in those days, there were no synagogues or buildings for the accommodation of the worshippers. The tabernacle of Moses and the temple of Solomon, both erected long after Joseph's day, were not for the people to enter, but were simply shrines for the instruments of worship, into which the priests alone might go. But in this history of Joseph's day there is no record of the existence of any such established place or shrine for the worship of Elohim. Four places are mentioned as scenes of worship, and we are not told that any one of these was visited more than once. In coming south from Padan-aram, Jacob first offered sacrifices upon the mount at Mizpah (xxx. 54); traveling on, he bought a piece of ground from the children of Hamor and there built an altar which he called El-Elohe-Israel (xxxiii. 20); and which was near Shechem. Continuing his journey southward, he came to Luz, and

there built another altar, which he named El-Bethel (xxxv. 7); on the spot where he had seen the angel-traveled ladder, as he fled from Esau on his way to Padan-aram. He did not remain at Bethel, but journeyed on in the same direction towards the south, until he came to Hebron, where his aged father Isaac was still living. Here he seems to have remained until he went down with his family to remain in Egypt. There is, however, no mention of any altar at Hebron, nor act of worship there, during this period of Jacob's sojourn at the place. When, however, he left Hebron to go into Egypt, at Beersheba, the extreme southern limit of Palestine, we are told that he offered sacrifices unto his father Isaac's Elohim (xlvi. 1). These four are the only instances of divine worship found in our history of Joseph, with the exception of the season of prayer, when Jacob wrestled with God the night prior to his meeting with Esau (xxxii. 9-12, 24-29). In this last, Jacob is alone, and, in the other four, he officiates as the patriarchal priest of his family. In them God is worshipped as El, El Shaddai, Elohim, and Jehovah. That there were other instances, we need not question.

Besides the altars specifically mentioned at Bethel and Shechem, we are told that Jacob set up a *pillar* in the place where he talked with Elohim (Bethel), a pillar of stone; doubtless as a memorial of his thankfulness for God's blessing him there.

The *acts of worship* are praise, prayer, thanksgiving, and confession (xxxii. 9-12); offering sacrifices (xxxii. 54; xlvi. 1); pouring drink offerings and oil (xxxv. 14); and circumcision (xxxiv. 14, 15). Sacrifices are twice referred to by name, and are implied in the building of the altars in the two other cases of worship that are recorded. The word used in both instances indicates that these sacrifices were, like Abel's, slaughtered animals. That these sacrificial occasions were religious feasts is probable from the fact that this was usually the case, in all the history of such offerings; that the circumstances were such as would suggest feasting; and that we are specifically told, as to the sacrifices offered on the mountain at Mizpah, that Jacob "called his brethren to eat bread and they did eat bread" (xxxii. 54). That they were mere feasts is contrary to the whole tenor of the Scriptures; to the necessities of the case, if the Bible reveals a scheme of redemp-

tion; and to such specific statements as "without the shedding of blood there is no remission" (Heb. ix. 22). The festival feature reveals the social character of Jacob's religion.

In connection with these acts of worship the *oath* should be noticed. The oaths recorded are all connected with Joseph, unless we may regard Laban as putting Jacob under oath at their final parting (xxxi. 50). We are led to believe that Joseph was in the habit of conversational swearing, and that his usual oath was "By the life of Pharaoh" (xlii. 15, 16). Jacob made him swear by putting his hand under Jacob's thigh, that he would not bury his father in Egypt (xlvi. 29, 31). He in turn exacted under oath from the children of Israel the promise that they would carry his bones with them from Egypt (l. 25). These are all promissory oaths, designed to bind to the execution of an engagement. We are also told that Elohim swore that he would give the land of Canaan to Abraham, Isaac, and Jacob (l. 24). No information is given as to the relation of these oaths to God, nor whether there was any reference to him. The Old Testament uses three words for swearing, or oaths:—one of these is the general term, and is vague; the second indicates that the oath was accompanied with the lifting of the hand, as we sometimes do in swearing judicially; and the third has manifest reference to an appeal to God, as its root is the same as in the divine name El. This last is found six times, but nowhere in Genesis; the second, four times, but not in Genesis; the first, seventeen times in Genesis, probably two hundred times throughout the Old Testament, and is the word used in our narrative. This record therefore leaves us in doubt as to the religious nature of the oath in Joseph's day.

There is no religious fact brought to light in this history more interesting than the simple faith in God's special and universal *providence* exhibited by Jacob's family. This is seen in the blessing pronounced by Jacob upon the two sons of Joseph (xlvi. 15, 16, 20). Joseph's brothers show it, in a conscience-stricken way, when they found their corn money in their sacks (xlii. 28). Leah and Rachel exhibit it in connection with the birth of their children; as Jacob also did (xxix. and xxx.), and Joseph (xli. 51, 52; xlvi. 9). Joseph expresses this faith on several occasions; he

lets his brothers know, before they recognized him, that he feared God (xlii. 18); and he ascribes his sale into slavery and his promotion to power to the hand of God (xlv. 5, 8, 9). Joseph assures Pharaoh that his dreams, their interpretation, and fulfilment, were all the work of God (xli. 16, 25, 28, 32). More than all this, Joseph recognized God's direct moral sovereignty, and told Potiphar's wife that he could not do the great wickedness to which she tempted him, because it was a sin against God (xxxix. 9). These facts reveal the source of the strength of his noble character.

The most curious and perplexing religious fact, recorded in our life of Joseph, is his use of the silver cup for *divination* (xlv. 5, 15). The word used here has the same root as that meaning serpent; it has therefore been thought that Joseph practised both serpent enchantment, ophiomancy, and divination by the cup, cylicomancy. That an intelligent believer in the true God, one of the leading lights amongst the old standard-bearers of the faith, should practise the superstitious rites of enchantment, usually associated with false gods and idolatry, is surprising and seems hard to explain. Assuming, however, that it was a case of ordinary superstitious divination, we must interpret it as an instance of weakness on the part of a stalwart believer, of which the Bible and human history sadly present many similar cases; Noah's drunkenness, Abraham's prevarication, Jacob's lying, David's adultery and murder, and Peter's denial being other noted examples. It effectually disproves Bush's assumption that Joseph was always divinely directed, and could not therefore do wrong.

A striking fact, as bearing upon the central truth of Christianity, is the recognition of the principle of *substitution* in penal matters. Reuben offers his two sons as penal hostages for the safe return of Benjamin (xlii. 37); and Judah presents himself to Jacob as a penal surety for the safety of his youngest brother (xliii. 9; xlv. 32, 33). Reuben's thought seems to have been that, if Benjamin was not allowed to return neither would he be; he therefore, offers his sons, who remained at home with Jacob, to suffer for the sin of the tyrannical ruler of Egypt and for his own offense in taking Benjamin away. Judah, however, contem-

plates the case of his own return, though Benjamin should be kept, and accordingly undertakes to suffer for the Egyptian's despotic act, as well as for his own agency in the matter. This suggests the fundamental truth that underlies all the sacrifices of the Jewish economy, the penal substitution of the victim offered in sacrifice for the sin of the offerer; and the further fact that all these victims were also prophetic, symbolic substitutes for the Lamb of God, slain from the foundation of the world, as the vicarious representative of the sinners whom he came to save.

There are certain *omissions* in the Genesis history of Joseph which are noticeable from the religious standpoint. There is no mention of music, vocal or instrumental, as entering into divine worship. That there was music we know from Laban's speech (xxxi. 27); but that they used it for the praise of God we are not told. Nothing is said about the Sabbath. The same is true of the entire Biblical history from the time of Adam to Exodus, and seems strange. It is certain, however, from Exod. xvi. 22, 23, that the knowledge and observance of the Sabbath had not perished during this period. Still again, there is no allusion to immortality, to a life beyond the grave, to heaven, nor to hell. The scene is this life, and the eyes are not lifted to look beyond it. This is specially noticeable in connection with the supposed death of Joseph (xxxvii. 35), and the actual death of Jacob. There is no explicit mention of the Messiah; though there are implied references to him in the sacrifices offered, and he is generally understood to be the Shiloh in Jacob's blessing upon Judah (xlix. 10). These omissions clearly do not mean that these beliefs and practices did not exist.

In reviewing this whole narrative in Genesis of the social civilization of Joseph's environment as indicated in it, we are much impressed by its simplicity, its manifest air of sincerity and truthfulness, and as much so by its meagerness. From every point of view, we have noticed omissions of facts, conditions, truths, which from other sources we have reason to believe existed in Joseph's society, but to which there is no reference in this history. No one would suppose that Joseph's Egypt as set forth here was the wonderful land, which had produced, was producing, or was soon to produce the magnificent monuments, which are the study

and admiration of the world to-day. This fact does not throw discredit on the history, but shows that these things did not come within the purpose of the writer, and that it is hazardous to infer facts and conditions as to an age from the silence of a story of that period.

A final word as to Joseph himself, the best product of his day. We cannot agree with Bush and others, that he was immaculate, that he never made a mistake nor was guilty of a wrong act. But we do believe that intellectually and morally he was one of the most admirable characters of all history, a splendid specimen of a life built upon simple, unquestioning faith in God.

Current Biblical Thought.

The First Chapter of Genesis and Sumerian Theogony.

In *The Monist* for July, Dr. HUGO RADAU, of Waterloo, Illinois, prints a long paper in which he attempts to explain "The Creation Story of Genesis i." as "a Sumerian Theogony and Cosmogony." He takes his starting point from the speculations of GUNKEL and proceeds to penetrate a step beyond. The article is technical in form and consists largely of a discussion of Babylonian and Sumerian mythology, in which the elements of the Biblical creation story are supposed to be rooted. The late author of the narrative is supposed to have wrought freely with the materials within his reach and to have adapted them to his own theological opinions—with a view particularly to the exaltation of the Sabbath. We may note, in passing, the following translation of the first three verses of Genesis, given by Dr. RADAU, as illustrating the varying sense of 'erets in the passage: "In the beginning of the Elohim's creating heaven and earth (i. e., the cosmos)—the chaotic mass existed, namely, as a tohu vabohu, and darkness was upon Tehom, and the spirit of Elohim overshadowed the waters—then Elohim said:"—Of course, this translation is intended to exclude what the writer calls "the theory of a *creatio ex nihilo*," which he affirms is not implied by a single word in the chapter. Rather, he thinks, a "chaotic mass coëternal with the Creator, and of which everything was created, made, developed, evolutionized," is its implication. This, of course, is an old

enough contention, and we shall not stop here to animadvert on the connection of the clauses on which it depends. It is interesting to observe, in passing, only that Dr. RADAU allows that the author of Psalm civ. 24 seq., was of a different opinion,—inasmuch as *he* makes Leviathan a creature of God's power, and to Dr. RADAU Leviathan and Tehom and the primitive chaos are all one. To the Psalmist, at least, then, Jehovah alone was eternal; and from his power proceeds all that exists.

The Doctrine Of Resurrection In the Old Testament.

Dr. HOWARD OSGOOD has been giving us, for some years past, from time to time, a series of essays designed to make clear the antiquity of the cardinal doctrines of revealed religion. Another of these interesting essays appears in the *Bibliotheca Sacra* for July, 1902 (pp. 409-433). It is entitled, "Resurrection, 3,000-4,000 years B. C., and the Old Testament." Its purpose is to show that the doctrine of the Resurrection was within the reach of the Jews from the beginning of their career and is actually presupposed as an element of the Hebrew faith throughout their literature. He lays his foundations in a statement of the Egyptian ideas on the subject and the establishment of their hoary antiquity. "If the Hebrews did not believe in the resurrection," he argues, "they were stupid beyond the heathen of their day." If they did not believe in the resurrection, they must have used some insulating coat-

ing for themselves of peculiar efficiency; for how could they escape the influences that came from their most powerful neighbors? He then marshals the evidence that the New Testament writers and Jesus himself presuppose a belief in the resurrection under the Old Covenant. Then, turning to the Old Testament itself he traces the indications of a belief in the resurrection which he finds there. In the exposition the evidences of a belief in continuance of life after death—whether in the body, as with Enoch and Elijah, or out of the body—are not sharply distinguished from evidences specifically of the resurrection of the dead: nor are reanimation and resurrection discriminated with clearness. This is perhaps, a pity in view of the facts that it is easier to believe that the Old Testament saints believed in a wonder-working God than that they had attained to the doctrine of the resurrection; and that it is no longer common to doubt that the Hebrews believed in the continued existence of souls, or their continued or even increased activity after death. But Dr. OSGOOD says many notable things about the attitude of the Old Testament to what lies after death, and much of what he says will apply aptly to the resurrection.

The Problem Of Evil in Later Judaism. The opening article in the *Lausanne La Liberté Chrétienne* for the 15th of June, 1902, is a very interesting study of "Jewish Piety in the Apostolic Age, on the Basis of 4 Esdras," from the pen of Professor CHARLES MERCIER, of Paris. The first part of the essay is an exposition of the doctrine of 4 Esdras, based on GUNKEL'S treatment of it in the Introduction to his translation published in 1900. The book, it will be remembered, consists of seven chapters, each of

which recounts a vision with its explanation by the angel Uriel. The first three of these concern the problems of religion which troubled the author; the succeeding three portray the future reserved for Israel and the nations; while the closing one records a legend of Esdras' sojourn in Babylon. The theological teaching of the book belongs especially, of course, to its first three visions. The author's heart is oppressed by the spectacle of the world lying in its sin and misery. The sufferings of Israel, of course, stand in the foreground and are bewailed at length, closing with the pathetic cry to God: "Oh, if thou wast angry with thy people, why didst thou not chastise them with thine own hand?" But the sin and misery of the whole world, plunged by the fall of Adam into every kind of evil, is the weight that presses on the author's soul, and he puzzles himself with the old questions of the origin of sin and the justice of its punishment. His only light comes from the contemplation of the future; a day will come when righteousness will reign and a key be given to all these enigmas; and the coming of that day draws near. But now a new question torments him. Who will share in the glories of the world to come? He is oppressed by the inequality of men's future lot and above all by the great difficulty—the fewness of the saved. The beasts are in better case than men; for though they have no eternity of bliss to look forward to, neither have they an eternity of woe; and "as the ocean is greater than a drop of water, so are those that are lost more than them that be saved." How can this dread fact stand in harmony with the pity of the God of compassion? how does it comport with the care he has expended on the creation and preservation of man? Uriel gives no suffic-

ing answer. As for God, he finds his joy in the preciousness of his elect; and surely there is more to delight him in even a few precious stones than he could find in a multitude of common pebbles. As for man laboring in his sense of horror, what is there to recommend but oblivion? "Forget the sinners," is Uriel's advice; "as for thee thou art in the number of the elect; think of the lot that awaits thee and direct thy meditations to the glorious destiny reserved for thy brethren." The Apocalyptic portion of the book has less of interest to offer us than is afforded by this fundamental discussion of religious problems. With only a word as to them, therefore, Prof. MERCIER proceeds in the second half of his paper to expound the place of 4 Esdras in the development of Jewish thought, depending in this part of his essay largely on CREMER's treatise on the Pauline doctrine of Justification, from which he adopts CREMER's view of the meaning of "righteousness" in the Old Testament and early Jewish thought. This discussion has its own interest and is very instructive; but there is more in it which calls for criticism than in the more expository portion.

The
Transmission
Of the Classics
And of the New
Testament.

Under the title, "The Lineage of the Classics," Dr. FREDERIC GEORGE KENYON of the British Museum contributes to *Harp-*

er's Magazine for August, what is, in effect, a brief sketch of Greek and Latin palaeography. It will delight the soul of the student of the Text of the New Testament to read this admirable popular presentation of facts not sufficiently widely known among us. Few realize the advantage the New Testament has in comparatively early manuscript attestation. "The

intervals which separate the composition of the great classics from the date of the earliest manuscript of them," writes Dr. KENYON, "must be measured by hundreds and sometimes by thousands of years. The plays of Aeschylus were written between 485 and 450 B. C., and the earliest extant manuscript of them (a few unimportant scraps excepted) was written in the eleventh century—an interval of some 1,500 years." For Sophocles, for Thucydides, for Herodotus, the interval is substantially the same; for Pindar and Euripides it extends to 1,600 years; and so on. It is in the light of such facts as these that we can estimate what it means to have MSS. of the New Testament written within 250 years of its composition, to say nothing now of the additional aid given us in securing the purity of its text by the early versions made of it and the copious citations in the writings of the early fathers. Of course, the long interval stretching between the era of the classical authors and the date of their earliest existing MSS. has resulted not only in corrupting their texts but in the actual loss of much that they wrote. Only seven plays each of Aeschylus and Sophocles have come down to us; they are known to have written more than seventy each. Other authors have perished utterly. The thousand years or more which passed away between the writing of these works and the production of the earliest MSS. that have come down to us, indeed, are a gulf in which it is strange that all of them were not drowned. On the other hand, it is incredible that any formal work of the Apostles of the New Covenant can have perished in the short space of time that represents the interval in their case. The same fact lies in part at the bottom of the refusal of many scholars to use pure conjectural

emendation in revising the New Testament text that has come down to us; it has come to us in too good a condition, commended to us by too good evidence, to justify a resort to a method so precarious. The essay is illustrated by a number of facsimiles. Those who wish a somewhat more technical account of much the same material will do well to consult the relevant portion of Dr. KENYON's comprehensive article "Writing," in the newly published fourth volume of Dr. HASTINGS' *Dictionary of the Bible*. Some account of Dr. KENYON's previous work in this field, and especially of his lately issued *Manual of the Textual Criticism of the New Testament*, may be found in *The Presbyterian and Reformed Review* for July, 1902, p. 463 seq., where also will be found some remarks on conjectural emendation in general, and its applicability to the text of the New Testament.

The *The Expositor* for June and July, 1902, contains the opening portion of an interesting paper by Prof. R. A. FALCONER, B. D., of Halifax, in defense of the genuineness of the Second Epistle of Peter. Mr. FALCONER thinks that most of the difficulties in the way of accepting this Epistle as genuine will disappear if we suppose it to have been written to the churches of Samaria from Antioch shortly before Peter went to Rome. He lays out his scheme of treatment broadly and proposes to examine "the literary affinities of the letter, its Petrine element, the nature of its teaching and its attestation." The first two of these topics only are dealt with in the two articles already before us. Mr. FALCONER finds that the author of II. Peter was better acquainted with the Hebrew Bible than with the LXX.; that he is famil-

iar with gospel incidents and imbued with its teaching, but it is almost certain that our written Gospels were not before him; that traces of Pauline thought are, on the other hand, scanty, though he places the Pauline letters on the same level with his own (though not, Mr. FALCONER thinks, as we think undoubtedly wrongly, quite on a level with the Old Testament); and that he shows affinities with Hebrews, and the Book of Enoch. With reference to the relation of II. Peter to I. Peter, he thinks that there are material differences apparent, but along with them "subtle marks of the same Apostolic ownership;" their teaching he judges to be fundamentally of the same type and distinct within the New Testament. He feels it necessary to assume, however, "that they were directed to different readers, were written by different secretaries or 'interpreters,' and that II. Peter was earlier than I. Peter." At this point the article in the July number of the magazine breaks off. We shall await the concluding portion of this interesting study of an old problem with great interest, and are delighted meanwhile to place Prof. FALCONER by the side of THEODOR ZAHN and CHARLES BIGG as a defender of the authenticity of this "Word of God."

In a short paper Suetonius and Acts. contributed to the *Montauban Revue de Théologie et des Questions Religieuses* for May, 1902 (xl. 3, pp. 264-271), M. ADRIEN BRUN discusses anew "The Testimony of Suetonius and the Narrative of the Book of Acts (xxviii. 17-28)." He conceives that the famous sentence of Suetonius—*Judæos impulsore Chresto assidue tumultantes Roma expulit*—implies that the Jews—about A. D. 52—were numerous at Rome; that at that date Jews and Christians were

confused in the eyes of the heathen; that Christianity was already sufficiently in evidence to form the subject of numerous and violent disorders in Roman Jewry. That nothing results from these facts inconsistent with the narration in the last chapter of Acts is elaborately shown. That narrative implies not only that there were already Christians in Rome in some numbers, but also that the Jewish leaders were well acquainted with

and already prejudiced against "this heresy." "The Jews do not ask Paul, as REUSS thinks, to make known to them his beliefs, his personal doctrine; but to explain to them how he could share beliefs, in their view, so universally reprobated." It is a little odd that throughout the paper no reference is made to Acts xviii. 2. But the paper is slight in any case. B. B. W.

OUR PRINTING COMMANDS ADMIRATION

Is your printing the kind that *attracts* and
excites comment, and answers the purpose
for which it was intended? If it is not,
is it the fault of the printing or the un-
attractive way in which it is displayed?
In *either* case, write us or call and see us;
our business is the adjustment of such
matters.

Books, Stationery
Fine Printing and Binding

THE R. L. BRYAN COMPANY

MASONIC TEMPLE
COLUMBIA, S. C.

VERY CHEAP EXCURSIONS

Via
Southern
Railway

**THE LAND OF THE SKY and THE SAPPHIRE
COUNTRY**

Summer Excursion Tickets are now on sale at very low rates to all resorts in North and South Carolina, Virginia and Tennessee, limited to return Oct. 31, 1902. Also resorts in the Northwest. Week-end tickets sold Saturday, good returning Tuesday morning following date of sale.

Fine Service

The Southern Railway gives the very best of train service, with solid trains during the day and Pullman sleeping cars on night trains.

For further information, apply to any agent, or to

W. E. MCGHEE, T. P. A.,
Augusta, Ga.

R. W. HUNT, D. P. A.,
Charleston, S. C.

W. H. TAYLOE, A. G. P. A., Atlanta, Ga.

Only a Few More Left

AN EXTRAORDINARY OFFER
AND A GOLDEN OPPORTUNITY

Geikie's 13 Bible Helps

FOR \$11 in monthly payments
of \$1 per month

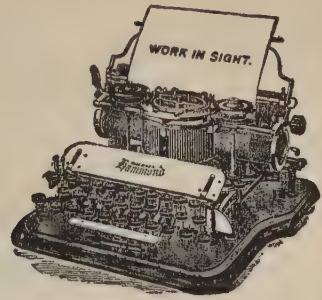
DR. CUNNINGHAM GEIKIE'S BIBLE HELPS are too extensively known to require lengthy description. They are printed and bound in the very best style and usually sold for \$20 per set. A special half price offer is now made to readers of THE BIBLE STUDENT, whereby these books can be had for \$1 down and \$1 per month for ten months, together with an elegant leather bound Teacher's Bible Free.

DR. GEIKIE'S BIBLE HELPS consist of 13 separate volumes, presenting a vivid panorama of the ages in which Sacred History was made. They are full of inspiration and educational food—a complete library of Sacred Scriptures in themselves.

Illustrated Pamphlet with full page pictures mailed free if you mention THE BIBLE STUDENT.

The Dr. Cunningham Geikie Club

119-121 West 23rd St., New York.



Does your Typewriter give you perfect satisfaction, or is the key action too heavy, or too long? The HAMMOND has the lightest and shortest key action known.

Can you write your Greek and Hebrew, exercises, or any other Language on your same machine? (You can with a HAMMOND.)

Will your machine write on paper of any width? (A HAMMOND will, paper never being too wide for the narrowest, or too narrow for the widest carriage HAMMOND.)

Has your machine every desirable feature that is to be found on all other makes of Typewriters combined, and in addition, quite a number of useful features which no other machine possesses? (The HAMMOND has, learn its features.) Write for catalogue, and learn the 40 HAMMOND advantages.

The Dowling Hardware Co.

General Agents for North and South Carolina,

BAMBERG, S. C.

SOME INTERESTING FIGURES.

Capital Stock of the Four Great Banks of the World,
December 31, 1899.

Bank of England,	-	-	\$86,047,935
Bank of France,	-	-	36,050,000
Imperial Bank of Germany,			28,560,000
Bank of Russia,	-	-	25,714,920
Total,	-	-	\$176,372,855

Funds held by the Mutual Life Insurance Company for the Payment of its Policies, December 31, 1899, **\$301,844,537**

Or \$125,471,682 more than the combined capital of these famous banks.

The new form of policy of THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, Richard A. McCurdy, President, provides:

- 1st—THE SECURITY of \$301,844,537 of assets.
 - 2nd—PROFITABLE INVESTMENT.
 - 3rd—LIBERAL LOANS TO THE INSURED.
- Extended term insurance in case of lapse.
Automatic paid-up insurance without exchange of policy.

Local surrender values.

One Month's grace in payment of premiums.

For further information apply to

F. H. HYATT, General Agent
For the Carolinas,
COLUMBIA, S. C.

THE NEW PSALMS AND HYMNS

JUST READY.

Music edition, cloth binding,	.	.75	postpaid.
" " half morocco binding,	.	1.25	"
" " full	"	2.50	"
Word edition, cloth binding,	.	.35	"
" " half morocco binding,	.	.65	"
" " full	"	1.50	"

These prices are strictly net. When ordered in lots of 100 or more, either size, a discount of 10 per cent. from above prices will be made. Address all orders to

THE PRESBYTERIAN COMMITTEE OF PUBLICATION,

1001 MAIN STREET, RICHMOND VA.

Columbia Theological Seminary,

COLUMBIA, SOUTH CAROLINA.

SESSION BEGINS SEPTEMBER 18.

FACULTY.

The REV. WILLIAM M. MCPHEETERS, D. D.,
Professor of Old Testament Literature and Exegesis.

The REV. WILLIAM T. HALL, D. D.,
Professor of Didactic and Polemic Theology.

The REV. RICHARD C. REED, D. D.,
Professor of Ecclesiastical History and Church Polity.

The REV. HENRY A. WHITE, PH. D., D. D.,
Professor of New Testament Literature and Exegesis.

For Catalogue and other information, apply to

DR. MCPHEETERS,

Chairman of the Faculty.

The State.

COLUMBIA, S. C.

DAILY—Twelve Months, \$8.00. **SPECIAL RATES TO ALL MINISTERS OF THE GOSPEL**—
Twelve Months, \$5.00; Three Months, \$1.50.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

Things to Remember:

CUT THIS OUT AND PASTE
IN A PROMINENT PLACE.

The State Company,

COLUMBIA, S. C.,

Besides publishing the Brightest and Newest Morning Paper in South Carolina, and the best Semi-Weekly Paper for country people, and publishers also of The Southern Christian Advocate, which represents seventy thousand Methodists of the State, is also equipped for

NEW TYPE, NEW PRESSES, BEST INKS,
FINEST PAPER, EXPERIENCED
WORKMEN,

Which makes us

Prepared to Print

Books, Catalogues, Folders, Pamphlets,
Briefs, Notes, Drafts, Business Cards, News-
papers, Envelopes, Note Heads, Bill Heads,
Letter Heads, Visiting Cards, Report Blanks,
Coin Envelopes, Posters, Checks, Tracts,
Minutes, Statements, ON SHORT NOTICE.

WILL BE PLEASED TO QUOTE YOU PRICES.

FIRST CLASS

JOB PRINTING.

The State Company,

The State Building.

COLUMBIA, S. C.

THE R. L. BRYAN
C O M P A N Y

Books, Stationery
Fine Printing
=== Binding ===
Blank Book Making

MASONIC TEMPLE BUILDING
COLUMBIA, SOUTH CAROLINA

T. S. BRYAN, Pres. & Treas.

R. B. BRYAN, V. Pres.

G. A. SELBY, Gen. Manager

J. T. MCCAW, Secretary

C. B. SIMMONS, REAL ESTATE,
COLUMBIA, S. C.

Presbyterian College for Women,

COLUMBIA, S. C.

Session begins September 25, 1902.

A Select High Grade College for Young Ladies, offering three Courses (Classical, Literary and Scientific), leading to the degree of A. B., Special Schools granting Certificates, Conservatory Advantages in Music, and Fully Equipped Departments in Art, Elocution and Physical Culture, and Commercial Studies

SPECIAL FEATURES.

A PRESBYTERIAN SCHOOL, with required courses in the English Bible and elective courses in Presbyterian Doctrine and History.

A HOME SCHOOL, limited in number, with special care over the social life of the pupil.

A HIGH GRADE SCHOOL, offering young ladies courses equivalent to those given in male colleges.

A COMPLETE SCHOOL, providing not only for the mental and moral training, but also for the bodily welfare of the pupils, by placing them under the constant care of a Lady Physician resident in the College.

A WELL EQUIPPED SCHOOL, pure and delightful water from a carefully constructed cistern, beautiful grounds, neatly furnished rooms, Gurney heaters, hot and cold water, bath rooms and closets on every floor, gas or electric lights, elegant parlors, studios, laboratories music rooms, fine auditorium, etc.

FOR CATALOGUE AND TERMS, ADDRESS

EUPHEMIA MCCLINTOCK, *President.*

THE STRUCTURE OF LEVITICUS, II., by Ph. J. Hoedemaker, D. D.
PRE-JOSHUAN PALESTINE, by Professor R. L. Stewart, D. D.

VOLUME VI. New Series.

OCTOBER, 1902.

NUMBER 4.

The Bible Student



Prove all things; hold fast that which is good.



Editors:

WILLIAM M. MCPHEETERS, D. D.

BENJAMIN B. WARFIELD, D. D., LL. D.

SAMUEL M. SMITH, D. D.

JOHN D. DAVIS, PH. D., D. D.



Contents:

I. EDITORIAL NOTES: Strange Debate. Method Stranger. Still Not Uncommon. Illustration. Teachings of Scripture. (S. M. S.).....	181
II. THE PASSAGE OF THE JORDAN. <i>John D. Davis</i>	186
III. THE STRUCTURE OF LEVITICUS. II. <i>Ph. J. Hoedemaker</i>	189
IV. THE PAULINISM OF FIRST PETER. <i>John J. Tigert</i>	197
V. PRE-JOSHUAN PALESTINE. <i>R. L. Stewart</i>	206
VI. THE BOOK OF NUMBERS. <i>J. E. H. Thompson</i>	215
VII. ESAU, AN OLD TESTAMENT "ROB ROY." <i>R. McCheyne Edgar</i>	222
VIII. MOSES: HIS PERSONAL CHARACTER. <i>H. L. Reed</i>	227
IX. THE TRUE MEANING OF THE THIRD COMMANDMENT. <i>F. P. Miller</i>	232
X. CURRENT BIBLICAL THOUGHT: The Present State of Old Testament Criticism. The Present State of New Testament Criticism. Intuitional Criticism. So-Called "Historical Criticism." The Making of a Prophet. (B. B. W.).....	235

The R. L. Bryan Company Press, Columbia, S. C.

ON SALE BY—JOHN WANAMAKER, New York and Philadelphia.
PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia.
PRESBYTERIAN COMMITTEE OF PUBLICATION, 1001 Main St., Richmond, Va.

Address all communications to *The Bible Student*, 1425 Richland Street, Columbia, S. C.

[Entered at Post Office at Columbia, S. C., as second class matter.]

\$2.00 A YEAR.

20 CENTS A COPY.

THE BIBLE STUDENT.

Volume VI., July-December, 1902.

SOME ARTICLES THAT WILL APPEAR IN VOLUME VI.

Structure and Ruling Ideas of the Book of Exodus. Prof. W. W. Moore, D. D., LL. D., Union Theological Seminary, Richmond, Va.

Structure and Ruling Ideas of Leviticus. Rev. Ph. J. Hoedemaker, D. D., Amsterdam, Holland.

Structure and Ruling Ideas of Numbers. Rev. J. E. H. Thompson, D. D., Stirling, Scotland.

Structure and Ruling Ideas of Deuteronomy. (Author to be named.)

Structure and Ruling Ideas of Joshua. Professor B. C. Taylor, Crozier Theological Seminary.

Christ In The Pentateuch. Rev. Howard Osgood, D. D., Rochester, N. Y.

The Decalogue and Christian Ethics. Professor D. E. Jenkin, D. D., Omaha, Neb.

Manna In The Old Testament and In The New. Professor W. H. Marquess, D. D., Louisville, Ky.

Pre-Joshuan Palestine: Its Inhabitants, Cities, and Powers of Resistance. Professor R. L. Stewart, D. D., Lincoln University, Pa.

The Psychology of Prophecy. Rev. J. E. H. Thompson, D. D., Stirling, Scotland.

Pre-Adumbration of the Trinity In The Old Testament. Prin. Wm. Caven, D. D., Knox College, Toronto, Canada.

Is the Religion of The Old Testament A Religion of Fear. Prin. D. H. Mac Vicar, D. D., Presbyterian College, Montreal, Canada.

SPECIAL OFFER.

The sixth volume of THE BIBLE STUDENT begins with the July (1902) issue.

To those beginning their subscriptions with that issue, and sending us \$2.00, we will send THE BIBLE STUDENT for one year and *a complete set of Volume V.* (January to June, 1902).

To those beginning their subscriptions with that issue, and sending us \$2.50, we will send THE BIBLE STUDENT for one year and complete sets of Vols. IV. and V. (July, 1901-June, 1902)—that is until our sets of Vol. IV., of which only a few remain, are exhausted.

The Bible Student.

CONTINUING

The Bible Student and Religious Outlook.

Vol. VI., New Series. OCTOBER, 1902.

Number 4.

Strange Debate.

One cannot resist the feeling that there is something strange in the fact that people should be found in the closing years of the nineteenth century debating the question, What constitutes the essence of Christianity?

That the subject matter of Christianity should be discussed is inevitable; its interest is paramount and must be perennial; its bearings are so intensely practical and its concern so universal as to command every one's attention; and its very nature is such that "age cannot wither nor custom stale" its intrinsic timeliness.

Such being its character, every succeeding generation of men in every quarter of the habitable globe will be found in its turn ventilating, expounding, emphasizing, applying the principles of the Christian religion, each age of the world will have its own religious literature addressed and adapted to its own peculiar needs.

In this there is nothing at all strange. But one would naturally suppose that twenty centuries of world-embracing activity would have

established its essential character so clearly that there would be no need whatever to open up the question of what constitutes its inherent, fundamental elements. This presumption, moreover, would be strengthened by the fact that it seems after all to be a matter of exceeding plainness and simplicity; and then to cap the climax, when we remember that it is a matter of divine revelation introduced and taught authoritatively by a teacher who spoke as never man spoke in a dialect vernacular to every human heart and in language adapted to the understanding of the humblest and the simplest, there would seem small margin for elaborate, learned, philosophic argument as to its essence.

But, nevertheless, to judge from the articles that every now and again appear in the press there would seem to be grave danger of misunderstanding the real nature of Christianity and urgent call for correcting current conceptions of it.

Method Stranger.

But not alone is the need a peculiar one; the method of meeting that need is likewise and equally

peculiar. Granted that there be a call to correct any current prevalent misconception of Christianity, one would argue presumptively that such correction would be the simplest thing possible. All that would seem necessary would be a reference to the plain, clear teachings of its original and infallible Author and Founder, the Christ who gives it its name as he gave it its being.

Surely there could be no question of the correctness of this appeal, surely there could be no difference of opinion as to the final supreme authority of Christ's teachings in this matter. We can readily imagine one repudiating the authority of Christ and refusing to bind his conscience or regulate his conduct by Christ's teachings, *i. e.*, rejecting Christianity—this is perfectly conceivable; in an age of abounding vagary when even intelligent people seem sometimes under the dominion of fad and fancy it is not impossible for men to imagine themselves superior to the gospel of Christ and to claim that the world has outgrown the teachings of Jesus of Nazareth. For such a position boldly taken and candidly avowed we can have at least a measure of respect, whatever may be our opinion of such a man's judgment and wisdom. But what is simply incomprehensible to us is to see a man practically repudiating Christ's authority, refusing his teachings, discrediting his plainly enunciated doctrines, and yet calling himself Christian.

For one to construct an elaborate system of ethics with absolutely nothing in it distinctive of Christ, and call it Christianity, and put it forth as a standard and measure of what constitutes the very essence of Christianity, is a proceeding which we find it very difficult properly to characterize.

We trust that it is sufficiently plain that we are not here questioning either the right or the wisdom of any thinker to devise, or any writer to expound and defend, a system of religious belief or code of ethics altogether different from Christianity; not at all, our contention is simply this, *viz.*—that when a writer undertakes to set forth the necessary, essential elements of Christianity he is bound to derive his data from Christ's teachings and from those of Christ's inspired Apostles; these teachings in their own setting, emphasis, and proportion according to their obvious intent and complete content constitute Christianity, and these only. It ought to be considered a manifest misnomer to call anything else Christianity—however much wiser, better, more in keeping with moral and spiritual advance, this something else may be esteemed by such a writer.

Still Not Uncommon.

That this is done, however, no close observer of the current religious press can doubt. It is done in various degrees. There is always room for suspicion when any elaborate article appears discussing the subject without ample citation from Christ's teachings in the gospels or his teachings through the medium of the inspired Epistles. An absence of Scripture quotation may always be safely construed as ground for caution.

When a writer seems shy of the literal words of Scripture to illustrate his meaning or to establish his positions, it is a bad sign; he will at least bear watching. A reader may wisely ask himself why any writer should fail to use freely and fully the Scriptures when dealing with a subject on which the Scriptures are recognized as final authority. If the

essentials of the philosophy of Plato were in debate would any intelligent writer ever attempt to clear the question and establish his view of what constituted the distinctive features of the philosophy without giving a single quotation from Plato's writings? A reader would naturally say: "Give us Plato's own teaching in his own words—not your impressions or your deductions; these are the very matters in dispute and the multiplying of them will never settle anything; a few paragraphs of exact quotation are worth a whole library of general discussion so far as establishing the essence of the Platonic philosophy is concerned."

Another very common way is to emphasize a part only of Christ's teachings. Occasionally a writer will refer solely to such passages in the gospel as enjoin good works in such way as to create the impression that Christ had nothing whatever to say of doctrines, that matters of belief never entered into his teaching, that with him creed was nothing, and that all emphasis of the importance of doctrinal belief was a departure from the simplicity that was in Christ. This position is reached and this impression created only by an absolute ignoring of many clear, explicit and emphatic declarations of Christ himself.

All readers have noticed such partial, fragmentary discussion as this; it is none too uncommon.

This is what was meant when a few paragraphs back we asserted that a writer is bound to give Christ's teachings in their own setting, emphasis and proportion and with their complete content, if he honestly gives us the essential character of Christianity. For an intelligent man to do otherwise savors always of the baldest dishonesty. We confess that

much of the writing now current on these themes raises in our mind a suspicion of the candor and honesty of the writers that we find it exceedingly hard to dismiss, painful though it be to entertain such suspicion. The perversion seems sometimes so obvious that it is almost impossible to believe the writer ingenuous.

Some time ago there appeared a discussion of this kind which attracted no little attention and doubtless won much approval. The thesis undertook to settle the essential nature of Christianity, to give its distinctive characteristics, to determine exactly what constituted its very essence, to set forth that which wherever found constituted Christianity and without which no man could justly call himself a Christian. It is not necessary to our purpose here to give a summary of this somewhat remarkable article. If we understand it the writer considers love as the essence of Christianity. That which distinguishes it preëminently from all other systems is that love is its predominant note; it is essential if not complete Christianity. Unselfish love in active exercise constitutes Christianity; other things are important, but it alone is essential; wherever this is found, there is Christianity.

A belief in a future life is useful, but a man can believe in annihilation and yet be a very good Christian. It is an interesting fact that Christ came as a child, that he worked miracles, but these facts, however interesting and however important are not essential to the substance of Christianity. Christ's command of love, and his teaching that God is a loving Father is essential.

Christ died on the cross. This is a very important fact and very use-

ful to Christianity, and yet Christianity would exist if Christ had ascended without dying. Christ's resurrection is even more important than his death; but a belief in the future life and so in Christ's resurrection is not absolutely essential to Christian character.

The doctrine of the Trinity is not essential to Christianity.

Rites, ceremonies, ordinances, sacraments, the Sabbath, the Church, are all useful but not essential to Christianity. Towards the close of the article the following paragraph occurs:

"Christianity claims for Christ that in him dwelt the fullness of God; so far as we can see, as he is described to us, as his teachings have come to us, all of God that he could hold was in him. He taught God because he experienced God as no other man had ever done or had approached doing.

"But the essential thing is not the person of Christ, not even the death of Christ, but the teachings of Christ in word and act. It is in these that his divinity inheres. And these teachings are divine not because he taught and lived them, but because they are true; and the whole of it is Love. Whoever gets this love, and however he gets it, is an essential Christian, no matter how many false beliefs he has about Christ, and no matter if he never heard of Christ, and calls himself a Jew or a Moslem, or is a worshiper of a million gods."

The concluding sentence of this paragraph seems decisive of the writer's whole position. A worshiper of a million gods would ordinarily be considered very much of a heathen, however kind-hearted and unselfish and loving he might be—still he would be an unselfish and loving heathen after all. One could go even so far as to say he might be

a better man than a Christian and not be inconsistent or contradictory in terms, but to call a man who has never even heard of Christ and who worships a million gods a Christian, is a contradiction in terms and would ordinarily betray as great an ignorance of Christianity as it does of heathenism.

At the same time we can conceive some one's rejoining: "Christianity is undoubtedly a matter of character and how can you refuse the name of Christian to one who has the character of a Christian?"

Doubtless if a man who has many false beliefs about Christ, or who has never heard of Christ and calls himself a Jew or a Moslem, or who is a worshiper of a million gods—if such a man be a genuine Christian in heart and life he would surely deserve the name of Christian; to refuse the title in such a case would be puerile. The paragraph quoted above means that such a case is possible if it be anything more than a mere verbal quibble.

Now if we understand the teachings of Christ and of his Apostles such an instance is absolutely impossible, and therefore it seems to us that to maintain or imply the possibility of such an instance is to ignore the word of him who is the supreme authority on this question, and to set one's self in direct contradiction to his explicit teachings.

It is hardly necessary to multiply citation on a position so clear in the Scriptures.

The First Letter of John, the fifth chapter, the eleventh and twelfth verses, says:

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the

Son hath life; and he that hath not the Son of God hath not life."

Our Lord himself said with absolute, unequivocal plainness, "If ye believe not that I am he, ye shall die in your sins" (John viii. 24).

Indeed, the whole of his teaching assumed this; there can be no possible doubt of the fact that he uniformly and invariably made an acceptance of his claims and loyalty to his person the inexorable condition of eternal life. To prove this statement with an array of Scripture texts would be an insult to the intelligence of our readers. The Gospels

and the Epistles *do* unquestionably make the person of Christ and the death of Christ essential to Christianity, and to imply that a man may be a Christian it matters not how many false beliefs he may have about Christ, and even if he has never heard of Christ, and calls himself a Jew or a Moslem, and even though he may be a worshiper of a million gods—to maintain this is to preach another gospel, which is not another, but on the contrary seems virtually a return to paganism pure and simple.

S. M. S.

THE PASSAGE OF THE JORDAN.

PROFESSOR JOHN D. DAVIS, PH. D., D. D., PRINCETON, N. J.

In the providence of God a way was opened for the children of Israel through the waters of the Red Sea by a strong east wind, which blew across a shallow arm of the sea (Ex. xiv. 21; xv. 8). The tides doubtless lent assistance. A passage was also opened for the Israelites through the river Jordan. Nothing is said in the book of Joshua about God's employment of natural agencies on the later occasion; but not a few writers, of whom Dr. Woosung Wade is the most recent, regard this event also as an extraordinary providence, rather than a miracle in the technical sense, and attribute the stoppage of the water to a landslide in a narrow part of the Jordan valley, which dammed the chasm and held the river in check until the waters rose and forced the barrier.

Leaving aside the question how the waters were checked, we are interested in the description of the passage itself as given in the book of Joshua.* Three consecutive verses of chapter iv. contain preliminary data for the formation of a correct conception of the occurrence. Verse 3 is one. "Take you from this place, from the midst of the Jordan, from the standing place of the priests' feet, twelve stones and carry them over with you." In themselves these words are most readily and appropriately understood as addressed to persons who have not yet crossed the river, and are still standing on the eastern side near the spot where the ark had stopped. It is unnatural to understand that men who have reached the western bank are directed in these words to go back to the other side again, to the place where the ark was, to secure

*Divisive criticism ascribes the greater part of chapters iii. and iv. to JE. Professor Driver separates this material into two portions, namely: a connected narrative consisting of iii. 1, 5, 10, 11, 13, iv. 3, 8, 20, and fragments of another report of the event, iii. 12, iv. 4 to 7, 9 to 11a, 15 to 18. The analysis made by Professor Driver is not minute, but it represents in general the partition that is currently adopted. It should be noticed that he finds no criteria of style or diction by which to distinguish between J and E. His analysis is based wholly upon alleged incongruities between the statements. The further fact is also important that, when the division is made, the detached portions do not cohere in a continuous story; and the narrative must be admitted to be "not complete," and it must be assumed that "part [was] omitted when the two accounts were combined together" (Driver).

stones. The two verses that follow contain similar data. Twelve men are commanded to pass on* before the ark into the midst of the Jordan. All critics hold that verse 5 necessarily implies that Joshua gave the command on [or, as it would equally satisfy the language to say, near] the eastern bank, before the ark crossed;† and Wellhausen understands that the stones were to be taken from the eastern shore. This interpretation is unexceptionable. Further, it is clear that, as has been held by expositors of all schools, verses 4 and 5 look back to a previous command, uttered considerably earlier; for Joshua summoned "men whom he had prepared." The command reported in iii. 12 satisfies all the conditions of an antecedent.

This verse 12 of the third chapter is the crucial verse. "And now take you twelve men out of the tribes of Israel, for every tribe a man." It is brief and abrupt. It is so as it stands in the narrative, and it is left so by the divisive criticism. Of course Joshua may have spoken more fully than is reported, but the command as it stands was fitting, and was sufficiently worded. The people had been told that God was about to perform wonders among them (iii. 5); they are now informed that they shall have tangible evidence of the presence of Jehovah in their midst, when the ark enters into the Jordan, and they are bidden appoint twelve men from their tribes. It was easy to infer that according to time-honored custom they were to erect a memorial of God's wonderful act in their behalf. The words in their present position in the midst of the address are in logical place. The thought came to the speaker's mind naturally at this point. They would have been in another suitable place, had they been uttered at the end of the discourse, immediately after verse 13.

Now the entire narrative as found in the book of Joshua is congruous on the natural assumption that Joshua was at first divinely directed to have twelve men appointed, but beyond this no details were given. A phenomenon will be noticed here that

*The verb may, according to circumstances, be translated "pass over" or "pass on." For the latter sense, see Gen. xxxiii. 3, 14; Ex. xvii. 5; Josh. iii. 6, and 11 with 17; vi. 7; I. Sam. ix. 27.

†Dillmann overstates the matter when he says that verses 4 and 5 imply that "the people" have not yet crossed (see also Wellhausen, *Driver*). Verses 4 and 5 certainly imply that the twelve men and Joshua have not yet crossed. They contain no reference to anybody else.

is of frequent occurrence in the Hexateuch, and in sections not distributed by any critic among several documents; namely, a preliminary general command given, and detailed instructions reserved for a later time. The general command of iii. 12 is followed at the appropriate moment by detailed directions in iv. 2, 3; and the existence of the earlier command comes out in verse 4 by the fact that, as expressly stated, Joshua had the twelve men selected and in readiness. So Jehovah commanded Aaron to go into the wilderness to meet Moses, but did not make known to Aaron why it was important that he should meet his brother. Aaron learned afterwards (Ex. iv. 27). Moses was directed to go to Pharaoh, work wonders, and bring forth the children of Israel from bondage. The instructions were general. Jehovah promised to teach Moses particularly at the opportune time, and did so (Ex. iii. 10, 20; iv. 15, 17; see, also, the history of Gideon, Judg. vii. 4, 5).

The bearers of the ark stepped from the eastern bank into the brink of the river and there tarried. With them was Joshua (Josh. iv. 3, 15, where translate "go up," not "come up"), both naturally as commander and as successor of Moses (Num. iii. 38; x. 17, 35; xiv. 44), whence his orders were signalled by trumpet (Num. x. 2-10). Near by were the twelve men awaiting summons to the special work for which they were appointed (Josh. iv. 3-5). This little group of priests, commander and national representatives tarried by the eastern shore, "in the midst of the Jordan," "until all the nation were passed clean over the Jordan" (iii. 17; iv. 1). Then the divine intimation came to Joshua to take twelve men as arranged* and direct them to lift up thence

*A slight emphasis upon "take" in verse 2, instead of upon "twelve men" as in iii. 12, brings out the thought: Carry ye out the arrangement; *take* ye twelve men out of the people, out of every tribe a man, and command ye them, saying, Take ye hence twelve stones. The plural of the first "take" is, of course, appropriate, as the act represents the nation. Compare Num. i. 1, 2; xvi. 44, 45, with 24; xxv. 17, 18; Deut. ii. 2, 3. Or perhaps the repetition of iii. 12 in iv. 2 is merely resumptive, after the long intervening description; and is not a new command nor even a reiterated command, but belongs to the literary expression of the event. In any case, the additional matter is the command to be given to these men.

Unless the omission of the article be thus accounted for, the interpretation of verse 3 becomes forced and unnatural. Twelve men, it must be understood, are selected from those who have arrived on the western bank, and sent back

from the midst of the Jordan, from the standing place of the priests' feet, twelve stones and carry them to the lodging place of the people on the western side. Accordingly Joshua summoned the men whom he had in readiness and bade them pass on in advance of the ark into the midst of the Jordan, *i. e.*, farther into the midst, and at the same time* take up each one a stone on his shoulder (iv. 4-7). Then Joshua quite appropriately, whether on his own motion† or by divine suggestion, marked with twelve stones the spot where the bearers of the ark stood (9). During the greater part of the year in time to come the heap of stones would stand high and dry. Only at the river's flood would it be washed by the waters. But at best it was exposed to destruction through the shifting of the river's bed, and was temporary. The ark of Joshua now passed onward, and the priests, in the presence of the people, who watched from the farther shore (11). When its bearers approached the western bank, by divine command they were directed by Joshua to go up out of the Jordan, and as they did so the waters returned unto their place (15-18). The twelve stones, that had been taken out of the Jordan, were carried before the ark to the ground chosen for the camp and were laid down there, to be duly erected by Joshua as an enduring memorial (8, 20). The place was taken care of as a sacred spot for centuries afterward.

THE STRUCTURE OF LEVITICUS.

DR. PH. J. HOEDEMAEKER, AMSTERDAM, HOLLAND.

II.

The first part of Leviticus, covering seventeen chapters, contains various instructions regulating the approach to and the service in the tabernacle.

They are mostly introduced by the formula "The Lord spake for the memorial stones. Or, to obviate this improbable situation, recourse must be had with Dillmann to a different method than exegesis. He ascribes 1b-3a, and a few words in 3b, 8, 9 and 10, to the editor, and connects iii. 12, iv. 1a, and 4, 5, together: or "possibly 1a has been repeated from iii. 17b and is a later addition."

*Coördinated clauses, as in Ex. xvii. 5; Num. xxvii. 18, 19; Judg. iv. 6.

†Gen. xxviii. 18, 22; Ex. xvii. 15; xxiv. 4; Josh. xxiv. 26; I. Sam. vii. 12.

unto Moses" (iv. 1; vi. 1, 8, 19; vii. 22; viii. 1; xii. 1; xiv. 1). "The Lord spake unto Aaron"—after the inauguration of the tabernacle and the consecration of its ministers (x. 8). "To Moses and Aaron" (xi. 1; xiii. 1; xiv. 33; xv. 1). And "The Lord spake unto Moses: speak unto thy brother Aaron" (xvi. 1, 2); "to thy brother Aaron and his sons" (xvii. 1, 2).

When reading through this first larger section of the book, we cannot fail to notice the fragmentary nature of its contents. The legislative matter is arranged, as the case required, in separate sets of laws purporting to be, as the introductory headings show, successive divine revelations. And between these laws we find various instructions with regard to a single event, to wit, the induction of the priests—intermixed with historic material made accessible sometimes by a single word, sometimes by an account giving a few details.

If we apply the appellation "structure" to this complex production, it is, as before said, in the sense in which we use it in geology. It bears some resemblance to a formation in which at certain spots the lower strata have been forced into view at the surface.

That we do not, to keep up the figure a little longer, have to deal with a conglomerate of heterogeneous matter brought together and rendered compact by the merest chance, the table of contents shows.

Chapters i.-vii. contain instructions with regard to various sacrifices.

Chapters vii.-ix. give an account of the inauguration service, and tell us of the sad fate of Nadab and Abihu, who fell by the judgment of God.

Chapters xi.-xv. indicate various forms of defilement and modes of cleansing by which the worshipper was to be restored to his full standing.

Chapter xvi. shows what provision was made for the sanctification of the tabernacle, the maintenance of the means of atonement, the restoration of the covenant relation and the purification of the priests.

Chapter xvii. sets forth the great principle underlying the whole service of the atonement, *i. e.*, the necessity of death and resurrection symbolized by the blood of sprinkling which speaketh better

things than that of Abel.

We may fill up this outline, at least partially, in the following manner :

Chapter viii. makes us acquainted with the ceremonies and order of exercises which were carried out in connection with the consecration of Aaron and his sons.

Chapter ix. tells us in what manner the tabernacle was inaugurated.

Chapter x. contains the narrative of the sad occurrence which changed the law of the sin offering, ere it was acted upon.

Chapter xi. enumerates and characterizes the clean and the unclean animals.

Chapter xii. lays down rules for the purification of women after their confinement.

Chapters xiii., xiv. give full instructions with regard to the detection of leprosy, the treatment of lepers, and their restoration when healed.

Chapter xv. adds various regulations concerning other modes of defilement and means of atonement.

Chapter xvi. provides for the continuance of the Old Testament economy, more especially the ceremonial law by means of the institution of a day of atonement, together with various ceremonies pertaining to it.

(In this chapter the narrative which was broken off in chapter x. is continued in xvi. 1.)

The closing chapter, xvii., speaks of the use and the abuse of the blood.

We assume that the book of Leviticus not only carries us back to the commencement of the service in the tabernacle during the march through the wilderness, but that its principal contents were also drafted before the departure from Sinai. We say "the main contents," not because we wish to indicate that this section contains more or less matter which has been added in a later period, but because we must leave it an open question when, in what way and according to what rule the separate sets of laws were arranged and what changes in editing this implies.

But the assumption itself is sustained by the nature of the documents now before us.

This fragmentary complex of facts and regulations cannot be a

projection into the Mosaic period of what according to men of learning is the outcome of a long ecclesiastical, political and religious development of the Jewish nation.

It lacks the unity which from a literary point of view it ought to show if made up from prophetic ideals, supplemented by oral laws and popular traditions and handbooks.

But whilst it lacks this literary unity, it reveals a unity of an entirely different nature, a unity which is inseparable from the continuous and progressive revelation of which it gives documentary evidence. There are certain principles underlying the divine revelation, which are brought out and illustrated by the structure of Leviticus as well as of other portions of the Pentateuch.

These principles form the leading ideas by which this diversity of sections and subjects in the book can be reduced to unity, and their mutual relation may be explained.

We apply this key first to the opening chapters of the book.

The first seven chapters of Leviticus contain, as has been stated, instructions with regard to the material and order of various sacrifices. There would be nothing striking in this fact if the whole book was of a legislative nature. But since it contains an account of the inauguration of the tabernacle and the induction of the priests further on, we are led to inquire why the order has not been reversed.

A like question is raised when we compare the two last chapters in this section (vi.-vii.) with the four preceding chapters (i.-iv.).

We would have expected the morning and evening service to take the precedence of all sacrifices brought by individuals (vi. 9-18). It lies at the base of all others. It is the continuation, as it were, of that by which the covenant was originally ratified (Ex. xxiv. 5 ff.). It is the offering of the one lamb smouldering from morning till night, and from night till morning, throughout the ages symbol and representative of the Lamb which "has been slain from the foundation of the world." But instead of this, the ceremonial law laid down in the book of Leviticus is introduced in the most abrupt way possible in the following manner:

"The Lord spake unto Moses out of the tabernacle of the congregation, saying: Speak to the children of Israel and say to them: *If any man of you* bring an offering to the Lord you shall bring your offering of the cattle, even of the herd and of the flock"

(i. 1, 2).

The explanation of these disparities is found soonest by looking at the closing chapter of the book of Exodus.

The tabernacle was erected on the first day of the first month in the second year of Israel's sojourn in the wilderness (Ex. xl. 17). All preliminary preparations were carried out at the same time. The show bread was set in order on the golden table in the tent of the congregation before the Lord (vs. 23). The lamps were lighted on the golden candlestick (vs. 25), sweet incense was burnt on the golden altar before the vail (vs. 27), outside of the tent, near the entrance, the burnt and meat offerings were brought on the altar (vs. 29), the laver being placed between the tent and this altar (vs. 32). The court was reared up round about the tent (vs. 33).

When this work was finished Jehovah took possession of his dwelling place on earth. The promise in Ex. xxv. 8: "Let them make me a sanctuary that I may dwell amongst them," was forthwith fulfilled. We read, for instance, in Ex. xl. 34, 35, "A cloud then covered the tent of the congregation and the glory of the Lord filled the tabernacle."

Most strange! And we read in the same verse "*Moses was not able to enter into the tent of the congregation because a cloud abode thereon, and the glory of the Lord filled the tabernacle!*"

Perhaps the last chapter of Exodus epitomizes a series of events, of which only a single one deemed to be characteristic is brought into some prominence. Somewhat the same thing happened during the inauguration of the temple (II. Kings viii. 10, 12).

We may, however, only mention this explanation in order to discard it.

During the inauguration of the tabernacle, or after it, Moses and the priests were not cut off from the holy place; on the contrary, Aaron is commanded to dwell there, keeping the charge of the Lord during the seven days of his consecration. The same applied to his sons (Lev. viii. 33-35). "After offering their sacrifice on the eighth day," however, Moses and Aaron "went into the tabernacle, and the glory of the Lord appeared to all the people and there came a fire out from before the Lord and consumed upon the altar the burnt offering and the fat" (Num. ix.

23, 24).

The explanation of the startling fact, that Moses was excluded from the tabernacle is found in a very different direction.

Man never sees the distance which separates him from his God until he is brought very nigh.

It would have been just like poor humanity when inditing the story of man's intercourse with God to have sent every one out of the presence of the Lord but the one man Moses, the mediator of the covenant. But Jehovah knows no exceptions to the rule "No man shall see my face and live" (Ex. xxxii. 20; cf. vs. 11). When the people of Israel entered into a covenant with God in the wilderness, and were unable to endure the awful and majestic token of his presence, they cried to Moses, saying, "Speak thou with us; let not God speak with us, lest we die" (Ex. xxi. 19)! But God does not sustain the unspoken supposition this implies that Moses is of a different mould from or stands on a different footing from other men—not, as is really the case on account of his office, and consequently by the grace of God, but in the mysterious manner in which demi-gods are found among the children of men—the cry of the people has not yet been transmitted by human instrumentality, when the answer comes from on high, "They have spoken well, that which they have spoken. I will raise them up a prophet like unto thee . . ." Please note—not "I have raised thee up!" not "I have accepted thee as a substitute;" not "I will give a prophet and ever again a prophet continuing the line which commences with thee!" but "I will raise them up a prophet LIKE UNTO THEE, &c."

Here we cannot fail to notice what may be called the watermark of Revelation, that the gift of God is not something partial, relative, dependent on man's ability to receive or worthiness to be made a recipient of it, but absolute, complete; though at the same time man's inability and unworthiness are shown in such a manner, that the gracious gift would have been lost entirely but for the fact that grace descends still lower and glorifies itself by the application of another rule which surely is not thought out or discovered by man: "Where sin increases grace abounds!"

The access to God is closed to Moses and Aaron, as well as to the people.

This is not what modern scientific research tries to make out

from the data of the Old Testament—to wit, that we find there an application of the universal law of evolution, in the direction of the lower to the higher.

There is indeed an evolution from the very lowest, in the history of Revelation, but its very starting point and impulse is found in the manifestation of the highest.

God descends from the heights of Sinai to the plain where the tabernacle is erected which is to be the continuation of the tent of the congregation, but now as before, the way to God is closed until it is opened by sacrifice.

In the first portion of Leviticus, covering, as has been said, the first seventeen chapters, the truth is proclaimed that the covenant although indelible is not unconditional. We find the various conditions stated on which man can enjoy the blessings of the covenant, . . . and the very first of these conditions is: sacrifice, illustrating the demand; without blood no remission! Hence the portion Lev. i.-vii. takes the precedence of that relating to the office of the priests.

In Num. vii. 10, we find that the altar was anointed and dedicated before the Levites were consecrated.

The priests need sacrifice as much as the people. There is no stress laid upon the priesthood. It is manifestly *ad interim*.

The great Protestant principle, which is as truly the Old Testament principle (Ex. xix. 5), of the priesthood of all believers is nowhere repudiated in the Mosaic law. On the contrary, it is maintained and kept before the people in many ways: *e. g.*, by the teaching of the rod of Aaron, by the vow of the Nazirite, not least, by the substitution of the Levites instead of the first-born, and the payment of the five shekels on the day when the child was presented before the Lord.

This fact is somewhat placed in the shade by the prophetic mention of what really is later in the order of events, long before it comes to pass. The tabernacle is described in Ex. xxv., before Israel's breach of the covenant prepared the way for the service of the atonement. Saul was rejected before he had proved himself unworthy of his office. Christ was known and revealed as the Lamb which taketh away the sin of the world before Israel had rejected the Messiah. This is the prolepsis of Scripture, but it is easy to indicate the real order of events, and such appa-

rent discrepancies as are found in the book of Leviticus assist us greatly in this labor.

Let us direct the attention next to the apparent disorder in the enumeration of the various sacrifices to which we have referred in a former paper.

The first seven chapters of Leviticus make the impression that they form a connected whole, covering the principal laws relating to the sacrificial system.

This is, in a measure, the view Kuenen *et al.* take. He thinks the book had a history of its own before it was incorporated in the book now named Leviticus, but that there are many flaws, showing a constant and not always conscientious handling, occasioning as many incipient cleavages as are to be found in a piece of feldspar.

We do not now lay any stress on the apologetic side of the question, or we would remind the advocates of this theory how ridiculous it is to treat separate enactments which are so incomplete that they are worthless without the failing parts complementing them, as if they were extracted out of various codes emanating from different lawgivers. We would, in other words, require them not only to point out what looks like a want of system, but also to explain why the author or the redactors of chapters vi. and vii. have dropped out instructions originally given by the author of i.-v. and fitting into his system.

But we have no need to argue where it can be shown that we have in this section (1) the original sacrifices, the burnt and meat offerings; (2) the new oblations introduced after the erection of the tabernacle, the sin and trespass offerings; (3) the morning and evening sacrifice, by which, as has been already stated, the covenant was perpetuated.

It is shown, in the first place, what a mistake it is to place the burnt offerings brought by individual members of the congregation or by the congregation itself (i. 1 ff.) on a line with the sacrifice mentioned in (3), bearing the same name but having an entirely different meaning.

It shows, in the second place, that the peace and thank offering of the just follow logically the sin and trespass offering (vii. 1 ff.).

Let us in this connection say that Protestantism has not laid

too much stress on the fact that Christ has with *one* sacrifice perfected all those who are sanctified, as the letter to the Hebrews has it, but that Protestants have often forgotten that daily sin makes a daily sacrifice necessary.

The Lord's ear is not heavy, but our sins make a separation between us and God.

This is the teaching of Lev. i.-vii.

The great idea is here expressed, that the covenant relation, the great fact of atonement, is not the end but the beginning of Christian life, and that what answers under the New Testament to the sacrifices God demanded under the Old, in the first place from individuals, is not a means of justification but of sanctification.

The great principle of Christian life is not *do* but *done*, and its great motive not fear but gratitude.

THE PAULINISM OF FIRST PETER.

REV. JOHN J. TIGERT, NASHVILLE, TENN.

Since some of the results of the higher criticism collide with long accepted teachings concerning parts of the Bible, it is sometimes concluded that, on this ground alone, higher criticism must be set aside. Those who take this position content themselves with a general denial of its alleged facts, impugn its principles and methods, and, of course, reject its conclusions. The views with which the higher critics come into collision appear to many minds too well established to be questioned, and, therefore, the collision is itself a sufficient condemnation of criticism. Now, all, or much, of this may turn out to be the case. We are not averse from believing it. If so, occupants of so impregnable a position have nothing to fear from assaults upon it. They may safely tolerate attacks as the target practice of children. With them the question is not seriously opened, and, by a method which, not without reason, assumes as trustworthy the results of some ages of theological investigation and teaching, they remain secure in convictions which are never seriously disturbed.

If tolerant of assailants, those holding this ground should also be patient with them who try the spirits. Truth is not only mighty but eternal. There are many minds in our age to whom

nothing is more hateful than even a show of shutting off investigation or of prematurely closing debate. The motion to lay on the table is often highly offensive. If there are those, therefore, who listen not inattentively to the tale of the critics; who sift in detail the evidence designed to support facts, important if true; who examine their principles discriminatingly, and sometimes allow the correctness of a principle even though they reject the method of its application; who finally pass under review the critical conclusions, soberly testing their value, no one need be seriously alarmed. For, after all, this method must lead to the same results as the first-mentioned, if *that* leads to the truth. And it will more certainly and generally bring peace to certain classes of disquieted minds.

This method, we purpose to apply to the First Epistle of Peter, determining its genuineness in the light of what the critics quite commonly call its Paulinism. "There is no other early Christian document, by another hand than Paul's," says Dr. McGiffert, "whose Paulinism can begin to compare with that of I. Peter."* "It has been shown," he further declares, "that its author was a genuine Paulinist, truer to the teaching of the great apostle of the Gentiles than any other writer known to us."† In this connection, it may not be wholly unnecessary to hint the contents of this term—"Paulinism"—and its contrasts. Paul, everybody knows, possessed both a logical faculty and a rabbinical training, peculiar to him among the writers of the New Testament. We are aware, also, from the history, that Paul was never acquainted with Jesus according to the flesh. He was an apostle born out of due time. Galatians, Romans, and First and Second Corinthians are universally allowed to be genuine epistles of his, earlier in date of composition than the gospels themselves. Philippians is very generally accorded the same rank, and, without pursuing further the catalogue of Paul's letters in the canon of the New Testament, we may add that Dr. McGiffert does not impeach Colossians or Ephesians. Paulinism, as represented in these epistles, is a connected and developed system embracing definite doctrines of the divine-human person of Christ, of his sacrificial and substitutional death, of the functions of the law in creating the expe-

**History of Christianity in the Apostolic Age*, p. 485.

†*Ibid.*, p. 593.

rience of salvation, and of the justification and sanctification of believers. Any one who should turn at once from the Gospel of Matthew, let us say, to the Epistle to the Romans, would readily allow that the form of Paul's teaching differs widely from that of Jesus. Whether it is historically connected with and developed from the Redeemer's personal words and work is a deeper inquiry. That the words and deeds of Jesus created an overwhelming and indelible impression of the uniqueness of his person and work on the minds of those most intimately associated with him is evident on every page of the synoptical gospels. That they were thus led to an inner conviction and outward acknowledgment based on their impressions rather than his asserted claim—as in the great word of Peter's confession at Cæsarea Philippi—is plain to every student of Christ's method in his self-revelation. There are also a few undoubted utterances of Jesus which assign a unique worth and office to his death, and connect it with the ransom of many and the forgiveness of sins. The doctrine of the inviolable and unchanging law contained in the Sermon on the Mount, and the demand for the surrender of a right eye or a right arm, that it may be kept, point to a crisis of death to sin in personal experience, quite as definite and vigorous, and certainly as realistically couched, as in the system of Paul, however widely different the form of the instruction. A depraved heart, a sinful life, Jesus delineates with no uncertain stroke, and adds the necessity of repentance and renewal at any cost, with the promise of the guidance and comfort of the Spirit. Criticism, however, commonly assumes as established, a break of historical continuity between Jesus and Paul and argues from the presence of certain formal elements in a book like First Peter, for example, that the writer was directly dependent on Paul—which need not alarm us much—to which is added that this dependence is inconsistent with the writer's being primarily impressed and dominated by the teachings of Jesus while in personal touch with the Master. This, of course, is the very point needing the widest and most careful proof, but when assumed it may lead to the suppression or violent casting out of any indication or claim in a writing of personal association with Jesus on the part of its author, this suppression or casting out being demanded by the hypothesis previously assumed as proved. It might prove, how-

ever, a broader and more correct historical method to inquire how far these indications and claims, if fairly sustained by internal and external evidence, modify the original hypothesis. But on this point, we shall not now delay.

When we turn to the First Epistle of Peter, we find the elements of the Pauline system vividly and profoundly and very completely reproduced. Witness the following: "Having been begotten again, not of corruptible seed but of incorruptible" (1 Pet. i. 23); "He that hath suffered in the flesh hath ceased from sin" (iv. 1; *cf.* Rom. vi. 2, 7; Gal. v. 24; Col. iii. 3); "As free, and not using your freedom for a cloak of wickedness, but as bondservants of God" (ii. 16; *cf.* Gal. v. 1, 13); "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit" (iii. 18; *cf.* Rom. i. 4; v. 6; viii. 11); "For unto this end was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (iv. 6); and finally, "Who his own self carried our sins in his body up to the tree, that we, having died unto sins, might live unto righteousness" (ii. 24; *cf.* Rom. vi. 2, 11; vii. 6). "It is true," remarks Dr. McGiffert, who cites these passages, "that there is no discussion in the epistle of the Christian's relation to the law, that there is nothing said about justification by faith instead of works, and that the polemic utterances of Galatians, Corinthians, Romans, and Philippians are wanting. But the essence of the Pauline Gospel is there, and the omissions referred to do not indicate a failure on the author's part to comprehend Paul, or a lack of sympathy with his teachings, but simply show that he was writing under different conditions and with a different purpose."*

Peter's comprehension and sympathy are the more remarkable because Paul's system so long remained, so to speak, a scheme upon paper, failing to influence permanently the theology of salvation as formulated in the early Catholic Church, and even apparently failing in its full appeal to the apostle's own converts, for whom it was often both too high and too deep, depicting a life hid with Christ in God, whose demands and conditions they fell below. But the author of First Peter both understands and

**History of Christianity in the Apostolic Age*, p. 486.

appreciates it, though the Church hardly entered upon the wide and permanent enjoyment of her Pauline possessions until the time of Luther.

But we may go further than Dr. McGiffert has here done—though in common with critics and commentators of all schools he allows that the author of First Peter shows acquaintance with the Epistles to the Romans and to the Ephesians—and sum up the parallels between First Peter and particular Pauline Epistles, *e g.*, the Epistle to the Romans. In both, Christians are exhorted to offer their bodies as spiritual sacrifices, to avoid conformity with the world, to be sober-minded, and to use all their gifts; in both, unfeigned love of the brethren, and patience under suffering, are taught; Christians are to overcome evil with good, to be in subjection to lawful authority, and to avoid rioting, drunkenness, chambering, and wantonness, while they ever wait for the coming of the Lord. There is a striking parallel between the opening passages of Ephesians and First Peter, and both epistles teach the same election in love, the same sonship, the same increase in holiness, and the same free gift in Christ. There are obvious parallels between these two epistles in the exhortations to servants, wives, and husbands; in the commendations of humility, pity, courtesy; in the entreaties to believers to gird up the loins of their minds and to lay aside all malice and hatred; in those passages which speak to them as strangers and pilgrims, as called from darkness to light, and as being a spiritual house built upon Christ.*

Accordingly we have no objection to Dr. McGiffert's conclusion that the author of First Peter was acquainted with Paul's Epistles to the Romans and to the Ephesians.† But why should he not have been acquainted with them? This fact fits in with the historical and critical conclusions even as stated by Dr. McGiffert, their grounds being as evident and satisfactory to others as to him. (1) In the light of early and unanimous testimony it may be accepted as established that Peter went to Rome and closed his life there with martyrdom. (2) His presence there before or at the time Paul's Epistle to the Romans was written is impossible in view of the silence of the epistle and of

*Cf. Dr. J. Rawson Lumby on the Epistles of St. Peter, Preface, pp. vii., viii.

†*History*, p. 596.

the situation presupposed therein, with regard to the founding and the edification of that Church. (3) Whether the Epistle to the Ephesians was written during the Cæsarean or the Roman imprisonment is immaterial, but, if written from Rome as a circular letter, as McGiffert concludes, it is likely that the Roman Church would have knowledge of it. (4) All the traditions point to Peter's prolonged residence and activity in Rome, especially "the honor in which Peter's memory was universally held by the Christians of Rome, and the way in which his figure overshadowed that of Paul, can hardly be explained on merely dogmatic grounds. Nothing less than his leadership and personal domination in the Roman Church can account for the result.*"

(5) McGiffert places the death of Paul as early as 58 and that of Peter, as is commonly done, in the Neronian persecution of A. D. 64, which is also widely assigned by modern critics as the date of the composition of First Peter. Thus, as McGiffert himself allows, "there is no difficulty in supposing that Peter came to Rome some five or six years before Nero's attack upon the Christians, and remained there the rest of his life."† The point is that this period of Peter's residence in Rome, after Paul's activity and martyrdom there, is quite sufficient for his full acquaintance with the most precious possession of the Roman Church, the letter which the Apostle Paul had addressed to it before his personal labors in the Eternal City began, and with the Epistle to the Ephesians, most probably written during the Roman imprisonment and certainly not unknown in the Roman Church. To be sure, the period is considerably shorter than that allowed by Ramsay, who, while he places the death of St. Paul nearly ten years later, dates First Peter about A. D. 80, sixteen years after the Neronian persecution. Nevertheless six years are an amply sufficient period for St. Peter's becoming very familiar with both these Epistles, especially the one which enjoyed such a unique standing in the Church of Rome, in which city McGiffert, in common with the great majority of critics, allows that the First Epistle of Peter was written.‡ On purely historical

*McGiffert, *History*, p. 592.

†*Ibid.*, p. 593.

‡"Babylon" in I. Peter v. 13 is almost universally allowed to be another name for Rome.

grounds, therefore, unless there was something in the total impression made on St. Peter by the words and works of Jesus radically inconsistent with the teachings of St. Paul, especially as set forth in the Epistle to the Romans, we should expect his Epistle, if written from Rome in A. D. 64, to be largely colored by the form of doctrine taught by the great apostle to the Gentiles who, six years before, had sealed his testimony with his blood in the capital of the world. It is allowed that the First Epistle of Peter is so colored, but so far is this, according to just principles of historical criticism, from being a sufficient reason for rejecting the very early and weighty and cogent proofs of its genuineness, that it constitutes a new and broad ground for modifying the hypothesis of an historical breach between the teachings of Jesus and the system of Paul. If Peter, with the powerful impress of Christ's person, teaching, and work upon him, could freely assimilate with it the systematic theology of Paul, it is but a fresh attestation that the apostle affirmed only the truth when he declared that he received his gospel, not of man, neither by man, but by revelation of Jesus Christ. We entirely disagree with Dr. McGiffert and contend that it is not in the smallest degree "surprising," but altogether natural that *from Rome* and *after Paul's death*, Peter "should have written an epistle to gentile Christians," even if they "owed their conversion to Paul." Nor, if Paul's "gospel and the preaching of Jesus Christ" (Rom. xvi. 25) were one, is it at all "surprising" that one "who had learned his Christianity from Jesus himself" and "who had been most intimately associated with him throughout his entire ministry," should also study Paul's great Epistle to the Romans in that very city during the years immediately following his martyrdom "so faithfully and sympathetically that the epistle which we have from his pen is essentially Pauline from beginning to end."* There is nothing whatever to prove that the incident at Antioch was anything more than a transient episode in the relations of Paul and Peter. Peter speedily reacted to the position to which he had been brought by the events connected with the conversion of Cornelius, and there is no sufficient reason for believing that such was not the permanent platform of his broad gospel to the end of his life. Indeed, Professor McGiffert is alone, we believe,

*Cf. McGiffert, *History*, p. 594.

in suggesting Barnabas as the possible author of First Peter. Yet Barnabas "was carried away with their dissimulation" (Gal. ii. 13) in the Antioch incident, and if *he* can be regarded as the author of Peter's Epistle, why not Peter himself? Why not? to be sure! It is such wild and baseless conjecture as this which tends to bring criticism into contempt. Sober people may well doubt the judgment of an author who can calmly set aside all the evidence, "lower" and "higher," internal and external, connecting Peter's name with this epistle, and then, with no evidence whatever to support him, deliberately suggest the substitution of the name of Barnabas!

But there is much to be said in favor of Ramsay's later date of A. D. 80 for the composition of First Peter. McGiffert substantially follows his argument and places the epistle "some time before the year 90," though conditionally allowing that it is possible to date it between 70 and 81.* Of course it follows on this view that Peter, if the author of the epistle, did not perish in the Neronian persecution of 64. That he did not then die, Professor Ramsay strongly and, to my mind, conclusively argues;† but the details of the evidence cannot be reproduced here. In this case, even, if we give the latest assignable dates to the death of Paul, and to Peter's subsequent residence in Rome, there is still more ample time for the development of all the characteristics of First Peter to which reference has been made.

Let us glance at the picture of persecution presented in First Peter. In the time of Nero, as we learn from Tacitus, condemnation of the Christians was based on specific crimes with which they were charged. Not so, when First Peter was written. Now they are "reproached for the *name* of Christ" (iv. 14) and one may suffer unto death "as a Christian," glorifying God in this name (iv. 16). In iii. 15 trial by question is indicated: "Be ready always to give an answer [ἀπολογίαν] to every man that asketh you a reason [αἰτοῦντι λόγον] of the hope that is in you [περὶ τῆς ἐν ὑμῖν ἐλπίδος]." This passage, together with v. 8, clearly implies that the Christians were not merely tried when arraigned by a private accuser, but were sought out and persecuted by the Roman officers. Such are the fullness and vividness

**History*, p. 597.

†*Church in the Roman Empire*, pp. 282-284.

of the picture which takes us to later times than those of Nero; in Professor Ramsay's view, to about the year 80.*

Occasionally we are obliged to tax Dr. McGiffert with one-sidedness and very partial presentation of the case. In one passage,† he goes so far as to speak of the "entire lack" of the element of personal reminiscence in the epistle. But why should a careful and just writer use such strong language, when he immediately alludes to the "bare reference," as he calls it, in v. 1: "The elders which are among you I exhort, who am also an elder, *and a witness of the sufferings of Christ?*" This, we are told, probably means that "he had seen him crucified," but a perfectly natural interpretation of another passage, which our author consigns to a foot note, suggests that it means much more. Here is a picture of the Innocent Sufferer which reveals the eyewitness: "Who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously." But even thus the passage is too briefly quoted and too slightly treated. The second chapter, from the nineteenth to the twenty-fourth verse, inclusive, constitutes a unity. A living reality is before the writer's eye. "What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently?" he asks, and this at once brings up the example of Christ who was *buffeted* for well-doing. Employing thus the word used by Matthew (xxvi. 67) and Mark (iv. 65) to describe the treatment of Jesus, his memory vitally reproduces the whole scene which he proceeds to describe, ending with "by whose stripes ye were healed." When in v. 5 he exhorts "gird yourselves with humility," the verb which he employs suggests almost irresistibly that the writer had in mind the scene when his Master girded himself with the towel and began to wash the disciples' feet. In v. 2, he who has received the commands, "Feed my sheep," "Feed my lambs," exhorts, "Tend the flock of God which is among you." In i. 17, Peter's own words in the house of Cornelius are reproduced when he describes the Father as one "who without respect of persons judgeth according to every man's work." Indeed the references to the sufferings of Christ run through the epistle as an

*See the whole argument, *Church in the Roman Empire*, pp. 280-282.

†*History*, p. 594.

undertone, constituting the deeply solemn theme of entreaty, encouragement, and example. While the Pauline view of the effect of the death of Christ is undoubtedly appropriated, the picture of the Suffering Redeemer is independently drawn in a manner entirely foreign to Paul and peculiar to Peter, the eyewitness.

When Dr. McGiffert descends from the plane of the higher to that of the lower criticism and endeavors to eliminate from the text, or rather to account for the presence in the text, of i. 1, of the words "Peter, an apostle of Jesus Christ," his effort is pitifully weak and does not merit statement or refutation.*

We have endeavored to follow faithfully and without prejudice the statements and reasonings of an eminent scholar impugning the genuineness of the canonical First Epistle of Peter. We have said nothing of the external evidence beginning with Papias. We have sought carefully and candidly to understand the epistle and the objections to the so-called "traditional" view of it. For our own part, we must say that we have found nothing to shake our confidence in the soundness of that view, but much to confirm and strengthen it. Common sense, in the interpretation and estimate of Scripture, after all, saves us from many follies and is a touch-stone for the detection of the follies of others.

PRE-JOSHUAN PALESTINE.

ITS INHABITANTS, CITIES AND POWERS OF RESISTANCE.

PROFESSOR R. L. STEWART, D. D., LINCOLN UNIVERSITY, PA.

The Land of Promise comes into view in the Scripture narrative for the first time (B. C. 2200-2000) in connection with the story of Abraham. In the book of Genesis—the book of beginnings—the sacred writer has given us an outline sketch of the land and its characteristic features during the *patriarchal* age. It is worthy of note, also, that we have in this book the *only Biblical* description of Patriarchal Palestine.

In the other books of the Pentateuch, all the descriptions and

**History*, pp. 595, 596. The abyss of weakness is reached in the foot note on the latter page, when it is declared that "It seems better to regard the addition of Peter's name as the mere chance act of an individual scribe"!

incidental notices of the country apply to a period about four hundred years later. During this interval of time, which marks the duration of the sojourn in Egypt, there is not a single scriptural reference—except in the brief account of the burial of Jacob—to the land or its inhabitants.

During these silent centuries great changes had taken place, and in many respects it differed from the country in which Abraham, Isaac and Jacob had wandered from place to place with their flocks and herds.

We have, therefore, interwoven with the history of the covenant people in the Pentateuch, *two* distinct outline pictures of the promised land, far removed in time and differing widely in geographical and ethnographical features. These should be studied separately and in their true relations. The chronology given in the margin of our English Bibles, which, in direct contradiction to three scriptural statements (Gen. xv. 13; Ex. xii. 40; Acts vii. 6) reduces the sojourn in Egypt from 430 to 215 years, has been a fruitful source of error and confusion in the study of these relations. It is well nigh impossible to crowd the historic events belonging to this period into a little more than two centuries; and all the evidences in hand at the present time are decisive in favor of the longer period, based upon the statements of the Hebrew text. On the assumption that the book of Genesis stands in its right relation in point of time to the books which deal with the history of the Exodus and the conquest, the story of the land and its inhabitants harmonizes with all the information gathered from outside sources; and in the four centuries which follow this account, its rapid development keeps pace with the development of the nations and civilizations around it.

1. In the account given in the book of Genesis, Palestine, or the land of Canaan, as the country west of the Jordan was then called, is uniformly represented as a land in a primitive or formative condition, with comparatively few inhabitants and no strong or centralized form of government. A few fertile spots in the hill country, like Shechem and Hebron were cultivated, but the prevalent type of industrial life and civilization in this period was *pastoral* rather than agricultural. There was a fringe of settlements along the coast plain and a denser population in the semi-tropical regions of the Jordan valley, but outside of Phœnicia and the great

plains, the country was an open common—as it is to-day—where herdsmen and confederate bands of different nationalities moved about from place to place at will. With few exceptions the settled population of the country were grouped together in villages, and the centers of life and activity were wells and fountains rather than cities or fortified strongholds. While the several communities and races were tenacious in upholding their tribal and ancestral rights, they were disposed to maintain friendly relations with their neighbors, and were not averse to the incoming of strangers.

It is plainly intimated also throughout the narrative that there was at this time a very close relationship, socially and politically, between the land of Canaan and the Babylonian empire. This relationship is abundantly confirmed by the records of the past, which have been recently unearthed in the valleys of the Euphrates and the Tigris. From these we learn that Canaan at this time, and for centuries preceding the coming of Abraham, was a dependency of Babylonia, being subject to it, at times, at least, as is intimated in the fourteenth chapter of Genesis—and receiving from it its literature, language and culture. It was the *west-land* of this portion of the old world, and its records confirm the impression received from the Biblical narrative that it was, up to the rise of the 18th dynasty, in a primitive or undeveloped state.

It is evident, therefore, from both of these sources of information, that when Abram journeyed from Ur of the Chaldees to the land of Canaan, he was only passing from one portion of the Babylonian empire to the other. In his day, the Canaanites dwelt in the lowlands of the country, while the Amorites and a few colonists of the Hittite race occupied the highlands. Farther to the south, the Bedouin tribes of Amalek laid claim to the lower ranges of hills reaching to the desert borderland. East of the Jordan were the pre-historic tribes of uncertain origin, known as the Avim, Zuzim and Rephaim. At a later period of the patriarchal age, the Moabites and Ammonites occupied the southern portion of the trans-Jordanic country.

During the whole of the patriarchal age there seems to have been an open road for travel and commerce between the great valleys of the Euphrates and the Nile. With Egypt, which was

much nearer to Canaan than the empires of the east, peaceful relations were maintained, but there is no evidence that any of its rulers laid claim to suzerainty over the country during this period. Such in brief was the condition of Patriarchal Palestine, as it is described in the book of Genesis.

2. Turning now to the descriptions of the later period, we find a marked and in some respects a very wonderful transformation.

Here, in every instance, it is represented as a land of abundant resources, of extraordinary fertility and great material prosperity. The sparsely settled regions over which the flocks of Abraham and Jacob had wandered, had at this time become densely populated. Its villages had grown into walled cities of strength; many of which had become seats of independent governments; and throughout the whole extent of the land, the nomad had given place to the settler. The transformation from a pastoral to an agricultural country was accomplished by a system of intensive farming, which for thoroughness and practical efficiency has seldom if ever been surpassed. In the hill country, every rounded knoll and rugged slope was girdled with broad terraces from base to crest. On each step of these terraced ascents, grain and vegetables could be grown in rotation in the same season. Here, too, the fig, the olive, the almond, the pomegranate and the vine grew luxuriantly and yielded their choicest products. Where the face of the country was too rugged for ordinary cultivation, vines were trailed over the stone heaps, and in the drier sections, water was collected for irrigating purposes during the season of rains in reservoirs hewn out of the rock, or in pools which were constructed by throwing dams of heavy stonework across the waters or torrent beds. Thus the land which in great part was originally adapted to the wants of a pastoral people, was made to yield a succession of the products of mountain and plain in great variety, and in such abundance that it was capable of sustaining a dense population. It was fittingly described, therefore, on the eve of the conquest as a good land and large flowing with milk and honey; a land in which there was no scarceness of bread and no lack of anything. It is a notable fact that in these descriptions there is no hint of subjection to Babylonian dominion or influence. A closer relationship with Egypt is

assumed; and it is intimated also that the Lord had sent some avenging power, designated as "the hornet," through the land to prepare the way for the advance of the Israelites, but there is no intimation of the possible interference of Egypt or of any other foreign power with its conquest and occupation. An independent condition of the country for the time, at least, is clearly implied and this is the more remarkable because for two centuries preceding this period, as we now know from other sources, Canaan had been held as a conquered province in close subjection to the Pharaohs of Egypt. This transfer of suzerainty from Babylonia to Egypt was a result of the great victory of Thotmes III., which took place at Megiddo about 1550 B. C. From this date until the exodus, the annals of Egyptian history furnish abundant information concerning the condition and rapid development of Palestine and Syria. With scarcely an exception, the materials for this history have been recovered from the monuments of Egypt during the last half of the nineteenth century. Amid these records of ancient pride and prowess, whose secrets have at length been brought to light, there have been found confirmations, parallelisms and illustrations of the sacred record, both numerous and striking.

In the Biblical narrative, the mixed population which occupied the country before the conquest is generally classified under six distinct nationalities or tribal names, viz:—

The *Canaanites*, *Hittites*, *Amorites*, *Hivites*, *Perrizites* and *Jebusites*. In Western Palestine, the *Canaanites* and *Amorites* occupied the same relative positions in which they were found in Abraham's day. The *Hittites*, who had commenced to extend their conquests southward a short time previous to the birth of Abraham, were recognized as the dominant power in Syria in the period which immediately preceded the exodus. For centuries following they and their allies held their ground in the northern part of Syria against the might of Egypt, Babylonia and Assyria. The *Hittites* occupied the mountain strongholds of Canaan alongside of their Amorite allies, and were the most active and aggressive of all the nations which resisted the advance of Joshua into the northern section of the country. Their geographical position in general was indicated in the time of Joshua as being: "From the wilderness and this Lebanon even unto the great river Eu-

phrates—all the land of the Hittites" (Josh. i. 4).

The *Hivites* occupied a district north of Jerusalem. They were also found in settlements near Mt. Hermon, and by the entering in of Hamath. Their chief cities, ruled by elders, chosen to represent the people, were leagued together for mutual support and defense. Some of the most notable of the fenced cities included in the Hivite league were Beeroth, Gibeon, Kirjath-Jearim and Shechem.

The *Perrizites* dwelt in lower Galilee and in the foothills which border the Sharon plain. The *Jebusites* are mentioned only in connection with Jerusalem and its environs. When the lower part of the city was taken by Joshua and burned with fire, the citadel remained in the hands of the Jebusites, and they were not driven out until the time of David. The Bible and the monuments agree in their classification of the three dominant races at this time, viz:—the Amorites, the Canaanites and the Hittites.

A short time before the exodus the Amorites had crossed the Jordan and had taken forcible possession of the rich uplands of Bashan and Gilead. Sihon, the Amorite king in the south, and Og in the north, were the first to attack the Israelites. In the battles which followed, they were defeated with great slaughter and their territory became a part of the possession of the children of Israel.

From the Biblical record, as well as from other sources, it appears that the mixed population of Canaan, notwithstanding advances made in culture and civilization, had become notorious for open and unrestrained indulgence in vice and immorality. They were the worshippers of gods, whose name were the synonyms for lust and cruelty, and they had become like to them in life and character. In the midst of great material prosperity, there was, below the surface, a mass of corruption which words cannot describe, and which ultimately—when "the cup of iniquity was full"—brought down upon them the swift judgments of the Almighty.

The principal source of information with respect to the number and relative importance of the *Pre-Israelite cities* of Palestine is given in the book of Joshua—the domesday book of the conquest. When we consider how limited the territory was, which fell into Joshua's hand, a territory which came far short of the original

allotment to Israel, we read with amazement the long list of fortified cities which, with their outlying villages, were assigned to the several tribes. In a brief summary of the achievements of Joshua (xii. 9-24) it is stated that he smote thirty-one kings, who occupied strong cities and ruled over limited sections adjacent to these central strongholds. In the heritage originally given to Judah—the most rugged portion of the whole land—mention is made of *more than one hundred* chief cities, most of which had their outlying villages or dependencies. Omitting from this list the Negeb, or south country, which afterwards fell to the lot of Simeon, we have the names of forty-four cities which at that time were included in the upland territory of Judah. “It is impossible,” says Dr. Tristram, “to wander among these hills without perceiving that the expression, ‘her towns,’ applied in the enumeration, to many of the cities, was no mere figure of speech; the groups of ruins, ‘the desolate heaps’ of Judah, far outnumber any catalogue of her cities that has come down to us.”

These long lists of cities and towns, uninteresting as they appear to Bible readers in general, furnish a strong argument in favor of the early date of the Hexateuch. Some of these names have been recovered in recent times in their original forms from ruined heaps alongside of undoubted Pre-Israelite remains, but a much larger number have been found in the name-lists on the Tell Amarna tablets and in the records of the campaigns of Thotmes III. and Rameses II. The correspondences between these lists, which antedate the conquest, and the name-lists in the book of Joshua are very close and striking. These silent witnesses from the dust have furnished indisputable evidence that the records in which these names are imbedded is not the invention of writers of a later time. As Col. Conder has expressed it, “The conditions of Ezra’s age as regards cities and tribes were quite different from those of the book of Joshua.”

Another example of the persistency of the ancient names of towns in Palestine has been recently found in the long abandoned site, thirty miles south of Beersheba, now called Sebaita. “The name,” says Prof. Palmer, “is etymologically identical with the Zephath of the Bible—Zephath means watch tower, and it exactly corresponds both in situation and in name. It is 3,500 years since Judah, with Simeon, his brother, changed the name from

Zephath to Hormah. The country has been successively Jewish, Roman, Christian, Mohammedan, Christian again and Mohammedan again. Yet here is the original name surviving still." This is only one example among many, and it is given mainly to show the bearing and importance of this line of evidence.

According to the Egyptian records, Thotmes III. annexed 119 towns in Palestine. A long list of these conquered towns was engraved by his orders on the walls and columns of the temple of Karnak. "The name of each locality," says Prof. Sayce, "is enclosed in a cartouche and surmounted by the head and shoulders of a Canaanite captive—an examination of the names contained in the cartouches makes it plain that they have been derived from the memoranda made by the scribe who accompanied the army of Pharaoh in his campaigns. The walls of the Ramesseum at Thebes furnish another list of towns existing in the time of Rameses II. These are found in connection with a series of pictures which represent the storming and capture of Palestine cities. Many of these names have been destroyed by the corroding influences of time, but experts in the ancient language of Egypt can still read the names of Ashkelon, Salem (Jerusalem), Beth Anath, Merom, Socho and Damascus. On other monuments there are names or descriptions of the cities of Gaza, Gerar, Gezer, Lydda, Ono, Joppa, Megiddo, Carmel, Lachish, Kadesh, Abel, Acre, Tyre, Sidon, Gebal, &c." Says Prof. Sayce, "When we compare the names of the towns and villages of Judah, as enumerated in the book of Joshua, with the geographical lists of Thotmes and Rameses, we cannot but be struck by the coincidences between them. The occurrence of a name like Hadashah, 'the new land,' in both cannot be the result of chance. It adds one more to the many arguments in favor of the antiquity of the book of Joshua, or at all events of the material of which it consists."

In the report of the spies, who had searched through the land for forty days (Numb. xiii. 26-28), all that had been affirmed beforehand concerning the fertility of the country, was abundantly established. The discouraging feature of the report was based upon the *facts* that "the people that dwelt in the land were strong," "and the cities were walled and very great." In other words, these representatives of the tribes—except Caleb and

Joshua—were appalled at the magnitude of the undertaking before them, and concluded their report with the discouraging words, “We be *not able* to go up against the people: for they are *stronger than we.*” This was the estimate of men who anticipated the facing of difficulties, apparently insurmountable, in their own strength. As viewed from this standpoint, they were doubtless correct. The sin which shut them out from the privilege of possessing the land afterward was distrust of the assistance and almighty power of Jehovah, who had promised to go before them and fight for them in the unequal conflict. All the reliable information we now have on this point confirms the statement of the spies in respect to the number of the inhabitants of the land and the strength of its defenses. Aside from the fact that the walled cities were very numerous and of great strength, necessitating on the part of the invader, a series of successive attacks by siege or of storm, the whole of the hill country south of the Èsdraëlon plain, was itself a vast stronghold. It could only be entered by a few narrow passes easily defended against invasion, and at the head, and also at the approach to each of these mountain defiles there were strongly garrisoned cities or fortresses.

The most notable of all the passes on the eastern side was Michmash, in the Wady Suweinet, defended at its head by the city of Ai, and at its approach from the plain by the city of Jericho. Corresponding to this on the western side was the Beth Horan pass, defended by the strong Hivite city of Gibeon at its head, and by the city of Gezer at its approach from the seacoast plain. Recent excavations have thrown much light upon the construction and defensive features of the Pre-Joshuan strongholds of Palestine. The tells which mark the sites of Jericho, Gezer, Gaza, Lachish and other fenced cities of the later Pre-Israelite period, are the standing monuments of an age great in material resources and strong beyond all precedent in its military defenses. At Tell el Hesy, the long lost site of Lachish, for example, the strongest of all of the eight walled cities which have risen in succession upon it, is the old Amorite city against which Joshua encamped, and which he took with the sword after the battle of Gibeon. Here the great walls, which have been uncovered after the lapse of so many centuries, were found to be 28 feet 8 inches in thickness. They were built of crude brick.

Within their circuit bronze weapons and tools, Amorite pottery of a distinctive type and many other interesting articles were found.

In view of all these facts it is evident that Joshua had no easy task before him when, as the successor of Moses, he was commanded to pass over Jordan to possess the land which the Lord God had given to Israel for an inheritance.

With this command was given the assurance, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them."

THE BOOK OF NUMBERS.

REV. J. E. H. THOMPSON, D. D., STIRLING, SCOTLAND.

The attentive student of Scripture, even if he knows it only in the vernacular, cannot in reading the Pentateuch fail to note that the division into five books is not merely instituted for the sake of convenience as is the case in regard to books of Samuel and Kings, but involves a marked distinction of matter. The first book and the last especially differ from the three books which form the central portion of the Law—Genesis, the book of origins, relates the gradual separation of Israel from all the peoples of the earth—chosen to be the repositories of God's revelation they were prepared for their function by being descended from men specially called. Deuteronomy narrates the re-enactment of the Law with some changes ere Israel crossed the Jordan. The Law then re-enacted had already been given to Israel in the desert. The account of the giving of the Law and its content form the subject of the central books of the Pentateuch. The book of Exodus is, as its name purports, a history of the going out from Egypt. It begins independently of Genesis, as we have said above, although it implies the knowledge of the fact that Israel had gone down into Egypt, and that Joseph had been a prominent personage and a protector of Israel. It ends with the giving of the Law—the institution of the Aaronic priesthood and the erec-

tion of the Tabernacle. Leviticus is entirely taken up with ceremonial and is regarded as belonging wholly to what is designated by the critics the priestly code. It is one of the many singular things the enquirer finds in the critical position that while the prophets arose to protest against the abuse of ritual and their influence was powerful enough to keep Israel from yielding to idolatry in Babylon, yet the people are barely back in their own land till they elaborate this great book of ritual. One should have expected a large body of ritual laws to be in existence ere the prophets rose to protest against the abuse of ritual. It is further somewhat fitted to cause surprise to find a prophet, Ezekiel, ardently prescribing a ritual for the resuscitated temple to which he looks forward.

The book of Numbers, or to give it its Hebrew name, *Be'midhbar*, gives the historical setting of the book of Leviticus. During the time the law was being given and the ritual fixed in the desert, certain events took place, and the accounts of these are gathered together in the book of Numbers. There are also certain laws not so connected with the ritual of worship, as those in Leviticus, the account of the enactment of which is narrated. Now when the finding of the Tel-el-Amarna tablets shows us how generally the art of writing was known, it is not difficult to imagine that the records of the two numerations would be kept carefully and that a table of the places at which the camp was set up should also be preserved. The interesting scraps of verse might be carried down by tradition. As they appear in the text they seem to have been later insertions.

As statistics form the ground work of accurate history the twofold numeration of the people is to be noted. As when the census is taken in Britain or America, numerators are set apart for different districts, so here numerators are set apart to superintend the numeration in the different tribes. Naturally the prince of each tribe superintends the census in it. As might be expected, these censuses are declared to be unhistorical and *quasi* evidence is brought from the numbers themselves to prove this alleged non-historicity. However these proofs, so-called, may be neglected as they are not generally pressed, while from the nature of the case we can have no external testimony to the truth of the numbers, the comparison of the numbers of the two sepa-

rate numerations with each other leads one to have an *à priori* prejudice in favor of their historicity. Thus we should have expected either a great increase or a great diminution at the end of the forty years of wandering in the desert. If the priestly writer had been impressed with the covenant relationship of Israel to God, his inventive faculty would have suggested a large increase. If again he had been filled with the thought of the severity of the punishments which had been inflicted on the nation, he would naturally have wished to make the result as impressive as possible, and so would have made the diminution far greater than it is. The whole deficiency of the later number is only 1,720. When we consider the tribes in which increases and decreases respectively occur, we find even more difficulty in finding an explanation on the hypothesis of inventive imagination of the writer. The largest increase is in the tribe of Manasseh, a tribe that was always historically thrown into the shade by Ephraim, which again has in the forty years suffered a very considerable diminution. Certainly the tribe of Judah, so prominent in after history, has increased, but to the least extent of the seven tribes of which an increase is recorded. Again, the decrease would have been expected to have been most marked in the tribe of Reuben, to which tribe Dathan and Abiram belonged, but this is not the case, it is Simeon that has suffered by far the most. That we cannot trace any plan does not of course demonstrate that the numbers are historical, but it makes their historicity more probable.

But the huge total, above six hundred thousand men able to bear arms—implying a population of approximately two millions and a half,—seems to the critical mind utterly incredible. We must remember when we enter upon the question that there was the intervention of miracle—the fall of the manna, the giving of water from the rock, the sending of quails; at the same time we must beware of making the matter more difficult of comprehension than circumstances actually made it. Miracle is one thing, contradiction of possibility is another. We are prone to think of the camp of the Israelites as resembling a modern military encampment, surrounded, if not by a rampart, at least by something equivalent to *chevaux de frise*. It is easily seen that a camp to contain a population about the half of that of London

would be at least thirty miles in circumference. To draw in provisions into such an enclosure, even if it fell in manna, would employ gangs of gatherers going out scores of miles in every direction. A modern tribe of Bedouins does not encamp all together; they form themselves into little groups, all within easily communicable distance. If the camp of Israel was of this kind, the fall of the manna and of the quails does not present any more difficulties than are always involved in the presence of the miraculous.

At the opposite pole from the statistical, yet as necessary to a living history, is the portraiture of individuals. In this light the character of Moses is given us in all completeness. We have the family discord in which Miriam and Aaron indulge against him on account of his marriage. In that connection we are told that Moses was "exceeding meek." The difficulty some feel in regard to this is easily removed. It is said Moses would not have written this sentence, and therefore it is concluded he could not be the writer of the book in which it is found, but when this objection is made, it is forgotten that the ancients had not our useful device of foot-notes. A scribe wishing to make such a remark as we put in a foot-note put it to the side, and the next copyist inserted it in the text. Certainly whoever originally made it, the judgment expressed as to Moses is borne out by the incident. He is more considerate of Miriam and Aaron than is right, whereas the tendency in human nature is to see the wrongs wrought against us as more heinous than anything we do in retaliation.

Another scene that brings out this characteristic we find in the eleventh chapter, where we have the account of the murmuring at Taberah. Israel had sinned, God was angry and Moses felt all the pity of it. Israel, favored of God, fed by him with manna, yet would fain abandon their privileges and return to the bondage and fleshpots of Egypt. They—his people whom he loved and had labored for—murmur against him, so he has not the consolation that even in their waywardness they love him. He is utterly saddened and borne down, and so lays his case before God, who pities him; and the seventy judges are appointed, who shall share with him the burden that has become so oppressive. When these elders are summoned out of the

camp to the tabernacle, two remain prophesying in the camp, Eldad and Medad. The spirit of Joshua was stirred within him on account of the dishonor that seemed to be done to Moses, and he besought Moses to forbid them. Moses, however, would not challenge for himself the sole rights of being the instrument of God's revelation to his people. He would rather that all the Lord's people were prophets and that the Lord would put his spirit upon them. Only one scene in the life of Moses is grander—when in the sublimity of his self-devotion he is ready to give up his place in the book of God for the sake of his people. It is the same spirit that animates his impassioned entreaty that God would pardon his people when they sinned at the reports of the spies. His plea with God is always his own honor, while deep in his heart is his love for Israel.

The rebellion of Korah, Dathan and Abiram not only brings out a special view of the character of Moses, but throws a peculiar light on what may be called the internal politics of Israel. It is evident that Korah challenged the supremacy of the sons of Amram on what may be called its ecclesiastical side, while Dathan and Abiram assailed it on its civil side. The one party while maintaining the rights of Levi to the priesthood, objected to the supremacy of the family of Aaron. The other on the obvious plea of the birthright of Reuben, as the first-born, claimed to supersede Moses. From the difference of the fates which befell these two parties, there must have been a clear difference in the degree of guilt. We have in this narrative the record of the termination of what must have been a long controversy. Korah seems to have been the originator of the discontent, but Dathan and Abiram seem to have gone farther; hence, while Korah himself perishes his family are preserved, but in the case of Dathan and Abiram they and all that was theirs perished. The Reubenites rebelled against Moses, the chosen mouth-piece of God, and therefore against God, who spoke by him; Korah merely protested against Aaron's supremacy. Moses felt that to vindicate the honor of God there was needed a terrible punishment.*

*NOTE. In regard to this narrative, some of the vagaries of the editors of the Polychrome Numbers may be noted. In verses 5 and 6 of chap. xvi. the English reader will find the phrase 'Korah and all his company' twice used—the critic declares the Hebrew word '*adathô* 'his company' has been a later addition.

The book of Numbers not only exhibits Moses' greatness, but his fall. His weakness was not the result of weakness, mental, moral or physical, it was the vast patience of great power in the presence of wayward, petulant weakness. It implied a constant watchfulness over his own spirit. There was a moment when he was off his guard, and the old arrogance that would right the wrongs of his people with his own hand, even to slaying their oppressors, asserted itself. At Meribah his anger burst bounds and he shouted out, "Hear now, ye rebels, must we fetch you water out of the rock?" and in his excitement, "smote the rock twice;" and it displeased the Lord that thus he asserted himself. Thus, perfect though Moses was, yet he came short this once. Only of the God-man can absolute full-orbed perfection be predicated.

The portrait of Moses is consistent throughout the whole of this book, and indeed throughout the whole Pentateuch. The Judaean Jehovist, the Ephraimite Elohist, the priestly writers of the day of Ezra and the post-priestly writer of yet later times, all unite with the Deuteronomist of the days of Hezekiah or Josiah in producing this one unique portrait! Before we can believe this, we must have some analogy to guide us. If we make J and E synchronous, yet are we to expect that the Deuteronomist who wrote, according to the Polychrome Bible, on the eve of the return from the exile, combined with the later writer of the priestly code to produce this harmonious lifelike portrait? It is difficult to imagine that any such stately narrative as the Elohist portions of the Pentateuch would have been written at the very time that the northern kingdom was staggering to its fall or had actually succumbed before the arms of Assyria. Before it is accepted as a fact that the Elohist portions of the Pentateuch were written between B. C. 750 and B. C. 650, some analogous case must be presented to us for comparison. With all desire to be charitable, we confess to being unable to accept this documentary theory.

While many other things in the book of Numbers call for attention, we must not omit the character of Balaam. Few persons occupy a more enigmatical position than Balaam. Speaking by divine inspiration, yet held up to all ages as the type of false

How he imagines 'Korah and all—' would have read standing thus truncated he does not explain.

prophets. Brought from the heathen regions of the Euphrates, yet bowing before the authority of Jehovah. By way of simplifying the matter, the modern critic supposes the history of Balaam to have been made up of several different documents. If we take the Polychrome Numbers as our guide, we find some astonishing results of criticism. The Elohist of Ephraim relates that Balak saw what Israel had done to the Amorites, but the Jehovist has to be summoned from Judah when the consequence of this sight is to be told, viz: the message to Balaam. Again the Jehovist from Judea narrates the message Balak sent by his messengers to Balaam, but it needs the Elohist to supply the answer Balaam returned to that message. Yet complex as is the character of Balaam, it is essentially one. It is impossible that such a character has been devised by means of scissors and paste.

Another difficulty that meets one in regard to Balaam, is the assumption of the writer or writers of the narrative that away on the banks of the Euphrates were worshippers of Jehovah. All through the Pentateuch we find it implied that the nations among whom the patriarchs moved had a certain knowledge of God and reverence for him (vid. Gen. xx. 3-11; xxvi. 28). We are expected to believe that this assumption was made by writers living in the time when idolatry had overthrown the Northern Kingdom and had invaded the Southern. The prophets had denounced the folly of idolatry and the folly of being joined in alliance with foreign nations, all of whom were idolaters. Yet we are told that men writing at that time assumed in their works that all nations swore by Jehovah Elohim, despite the fact that their commerce with Assyria on the one side and with Egypt on the other must have revealed both nations to be polytheists. The thing is inconceivable. We thus are reduced to the two alternatives, of holding either that the Pentateuch was written at the earliest under the Byzantine Roman Emperors, when heathenism had utterly perished from the world, as known to the ordinary inhabitant of Syria or Egypt; or that it was composed (or compiled) at a period so early that the nation had so little intercourse with neighboring nations that the people could not imagine any one talking of religious matters save in terms that implied that Jehovah was God over all. The former alternative is impossible. If the latter be accepted, what are we to make of the theory that

assumes that Hebrew monotheism began with henotheism; that the Israelite idea of the universal God to whom all races owed reverence began with the notion of a tribal God, who was regarded as the progenitor and spiritual head of the tribe, but was only on a par with other gods who presided over other tribes? If before idolatry arose there was a primitive religion, the result of a primitive revelation and all heathenism is the corruption of it—if further behind idolatry still lingered the tradition of this primitive faith, then we can understand the story of Balaam, then we can understand the Pentateuchal assumption that all men knew and worshipped Jehovah.

Our space is more than exhausted, hence we refrain from entering into the historical notes that are given us in the snatches of song which occur in the book. We should also have wished to consider the historicity of the list of the encampments of the children of Israel, but must leave this and much more to a more convenient season.

ESAU, AN OLD TESTAMENT "ROB ROY."

REV. R. M'CHEYNE EDGAR, A. M., D. D., DUBLIN.

"Jacob have I loved, but Esau have I hated."—Rom. ix. 13.

When some people face such a passage they wonder at such a judgment, and set it down as mere caprice, which is deemed the synonym of "sovereignty." Their own judgment in the case would run on some such lines as these: "Esau have I admired, but Jacob have I constantly despised." Indeed a living writer believes that the author of Genesis intends "to portray Jacob as a mean coward and Esau as a chivalrous gentleman," and that the lesson of God's treatment of them is that "he is not the gentleman's God nor the Redeemer and Savior of persons of fine culture and beautiful instincts." * We should be very sorry, however, to think that God is not the God of "gentlemen," or that he is not anxious to be the Redeemer and Savior of the cultured, just as well as of the uncultured classes. This would indeed be becoming a "respector of persons." If Esau missed salvation, we may be quite sure it was not because he was a "chivalrous gentle-

* Cf. L. W. Bacon's *Simplicity that is in Christ*, p. 285.

man." Such a view is mere romancing. We must get nearer our men than this, and we propose to show in the present paper that Esau was a mere "Rob Roy" and deserved the divine detestation; while in a second paper we propose to show that Jacob has got scanty justice from the critics, and deserves a higher character than the romancers give to him.

We start, then, in our estimate of Esau with the assurance that *God never hated anybody without a cause*. Poor, short-sighted mortals may do this. It was one of Christ's complaints that he was "hated without a cause" (John xv. 25). He had been doing nothing but good all his life, and yet in the most irrational way, they took him and slew him. Causeless antipathies can thus be entertained by mere men; but there never has been and there never could be anything like this in GOD! His hatred has always been "perfect hatred," *i. e.*, a hatred which has been thoroughly justified by the unholy conduct of those he hates. It is a confusion of thought to attribute to him any capricious or unwarranted hatred towards any of the moral beings he has made. When he is represented, therefore, as hating Esau before the boy was born, we are surely bound to give God credit for that "scientific prediction" which can anticipate the career about to be evolved, and, because of its thorough-paced selfishness, despise it.

The divine hatred is what we are accustomed to call *moral indignation*. There are cases of heartless, selfish conduct before which we become justly indignant. We feel we would be worse men if we were not indignant. Now it is this *moral antipathy*, purified, of course, from all alloy, which God entertains; and if he did not entertain it, but in any way winked or smiled at sin, he would cease to command our respect and reverence. Starting with this postulate, then, about the divine hatred always having a sufficient cause, we are compelled to believe that there was *something hateful in Esau's character to account for the divine hatred*.

Esau and Jacob were twin brothers, and we are accustomed to look for resemblances rather than contrasts between twins. How often are they so alike in face and figure as to be mistaken for one another. But in the case before us, we seem to have nothing but *contrasts*. Esau, who arrived first, had evidently the stronger constitution. He was a hairy, muscular fellow who thought himself warranted in living a self-indulgent life. He was not the

length of being even a "muscular Christian," as we are accustomed in these days to call the athletes who have not renounced all church connection. Esau had muscle, but did not bother himself about faith of any kind. He turned out to be a "sportsman" pure and simple.

Jacob, on the other hand, was an effeminate, weakly child, the natural object of his mother's large-hearted compassion. He was most likely laughed at by Esau as "his mother's darling," who allowed himself to be led always at her apron string. Shy, ready to submit to a stronger will, Jacob was content to remain in tents and lead a thoroughly domestic life. "The daily round, the common task" was enough for him.*

Next let us notice more particularly the contrast in their *youthful occupations*. Esau, as we know, became a cunning hunter. Now there is a good deal of hasty judgment about hunting scenes. Perhaps we have followed the huntsmen in the autumn or winter woods, and admired the picturesqueness of their scarlet coats and doeskin breeches and stout cross-country horses. We have, perhaps, listened with delight to their bugled halloo, and the melodious murmur of the dogs. But can any one get a decent day's work for God or for man out of any of these sporting gentry with the hunting mania upon him? As a rule, your sportsman is quite above serving anybody but himself. Sport is his either by right of birth or by good fortune, and so he turns up his nose contemptuously on all service of his fellows. Now this was exactly Esau's case. He would rather get venison by hunting than by growing it. He would not, if he could help it, waste a day in attending to domestic animals. Let Jacob carry milk to the goats and calves, and be a kind of upper "herd" in the camp of Isaac; Esau preferred to be a "gentleman at large," a gentleman with rights but no duties, whose only tools were "the arrows and the chase," and who believed himself entitled to amuse himself every day that dawned!

We have, indeed, in the march of what we call civilization, developed a class of men of Esau's description; men who live only for sport. Their idea is that life was given to them at least for mere amusement. Nothing is allowed to interfere with their round of pleasures. They would stand aghast and denounce as

*Cf. Martin's *Christian Mirror and Other Sermons*, pp. 95-117.

revolutionary the apostolic doctrine that "if any would not work, neither should he eat" (2 Thes. iii. 10). And yet a day will sooner or later dawn when the apostolic injunction will be enforced by a more conscientious society, and society will cease to tolerate, much less support, the selfish sportsmen who deliberately decline to do their fair share in the world's needful work!

Next we have to notice that our sporting friend, Esau, thought he must go in for a little *matrimonial* pleasure in addition to his hunting. Without this, the nights would prove wearisome. It is surely significant, moreover, that he appears as a *polygamist* from the very first, having apparently been compelled to marry two Hittite damsels, "Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite." How he got inveigled with the two women at once, the history does not say; but it is fair to conjecture that the cunning hunter, who was daily circumventing innocent animals, thought most likely that he could safely inveigle two women at once, and have two strings to his bow; but found one fine morning that the only way out of the matrimonial mess was by marrying both. Isaac and Rebecca were greatly grieved at this last act of wayward selfishness on the part of their son. Esau, however, did not greatly care. When some time after he heard Isaac warning Jacob against the daughters of Canaan, he thought he could make matters right on the line of self-indulgence again, and so went off and took a third wife, this time of the stock of Ishmael. By befooling another woman he imagined he might make matters smoother at home. Jacob, although ultimately a polygamist too, did not plunge selfishly into the relation as Esau did, but had it forced upon him, as we shall see in the second paper.

Next we have to notice the way in which my "lord Esau" settled down. Of course although the idle and selfish sportsman we have found him to have been, he did not prevent, nor desire to prevent, the growth and success of his father's flocks and herds. The stalwart shepherds under the superintendence of the domesticated Jacob, were able to keep the camp going, so that the cattle fairly outgrew the possibility of pasture in Canaan. Esau saw plainly that the inheritance would have to be divided; and, as he did not care two straws for Canaan, which he understood was to be the family's in about 400 years, he would look about for an

earlier settlement. His attention was directed to Edom, a country inhabited at the time by a strange race. They did not go in for building houses from the foundations, but for hewing habitations out of the solid rock. Casting covetous eyes, therefore, upon these rock-hewn dwellings and upon the southern and most fertile slopes of that enchanting land, Esau saw that, if he could organize a band of free-booters, he might surprise and "fire out" the Horites and so seize a splendid kingdom ready made to his hand. Just as he preferred getting venison by hunting instead of growing it, so he preferred seizing a ready-made kingdom instead of laboriously building up one himself. We have every reason to believe this is what Esau did. Collecting all the desperadoes in the country, men who would rather do a day's fighting than a day's honest work, he swept down upon the fastnesses of Edom, and, on the principle that might is right, became king of the new country. It will be found also that with a "Rob Roy" policy,

—"the simple plan,
That they should take, who have the power,
And they should keep who can,"

there comes a disposition to give one another high sounding titles; and so, while Jacob and his sons were still content to be despised shepherds, Esau and his merry men were calling one another "dukes" down in Edom (Gen. xxxvi. 15-19).

On a fair analysis of Esau's history, then, we have found him a thoroughly selfish, thoughtless sporting character, who would stick at nothing whether among men or women to secure his own pleasure-loving ends. His birthright, which appealed to faith, he could sell without compunction for a mess of pottage; while the paternal blessing about which he shed such tears was regarded only as a possible element in a purely worldly success. In short, Esau was simply an Old Testament "Rob Roy," whose creed was that might is right and keep all you can. It is mere romancing to call such a character a "chivalrous gentleman." In the eyes of God and of the angels such selfish waywardness as Esau's is despised and hated. And we shall never be right until society returns to sanity, and, in the truly Puritan spirit, takes the same indignant view of selfish sport which God does, and hates with "perfect hatred" every such embodiment of it as we have in Esau!

MOSES: HIS PERSONAL CHARACTER.

REV. H. L. REED, ALBANY, OREGON.

This world is divinely adapted for the making of character. Perhaps it is a world better adapted for that than for anything else. God made the world for man and man's highest attainment is personal character. It is hard, even in the twentieth century, to improve on the godlike personal character of twenty or thirty centuries ago. It is as impossible to improve on Paul or Moses as it is impossible to reproduce them. Both were godlike men, yet both were human. God's machinery worked then as it works now—

“Machinery just meant
To give thy soul its bent,
Try thee and turn thee forth, sufficiently impressed.”

The machinery has changed somewhat during the ages, but its best results have been always equally good.

Remembering this it is possible to reduce Moses' life and character to terms that are in common use to-day; he becomes a real man with a flesh and blood humanity and an individuality that we can understand and admire.

One cannot stand in the Gizeh Museum at Cairo and look down into the mummied faces of two of the most famous Pharaohs, father and son, that ever sat upon the throne of Egypt, without thinking of Moses. Into one of those faces, that of Seti I., Moses looked as into the face of a father. It was his daughter who took Moses for her own son. It was his crown, if Josephus' story is correct, that the three-years-old Moses stamped on in childish displeasure when the king had placed his diadem on the boy's head. Into the face of the other as into a brother's face Moses looked. Doubtless he was a boy with Rameses II., grew up with him, was educated with him, and at last fled from him when he had become the oppressor of the Hebrew people.

Look at those two faces, then look out over Egypt, to-day filled with the monuments to their greatness that those two Pharaohs set up, temples, tombs, columns, statues, Egypt's crowning interest to us, and Moses becomes a man as real to the imagination as they. That he had a right to a share in all that display and greatness lends a large emphasis to the words, “Moses, when he was grown up, refused to be called the son of Pharaoh's daughter,

choosing rather to be evil entreated with the people of God than to enjoy the pleasures of sin for a season; accounting the reproach of the Christ greater riches than the treasures of Egypt."

In that refusal is the key to Moses' character. He was self-forgetful and self-devoted. Self-seeking was a stranger to his nature. Devotion of himself to others, and especially those less fortunate than himself, was his very life. The vengeance taken upon the Egyptian whom he found smiting a Hebrew, or the chivalry at the well of Midian, are just flashes of devotion from a life that was on fire with it.

The Bible record calls that characteristic "meekness." To two men is that term applied in the Scripture. Of himself Jesus said, "I am meek and lowly in heart." Of Moses it was written, "Now the man Moses was very meek, above all the men that were upon the face of the earth." It is not irreverent to put those two side by side, bound in relationship by the word "meekness."

Some one has said of Moses, "His office and mission were the greatest, Christ's excepted, ever intrusted to a man." And in Moses, as in Jesus, meekness is not so much an attribute of the man as the man is a definition of meekness. For if into our conception of meekness enter inaction and colorlessness, folded hands, a calm but empty smile and "pious talk," then picture Moses as he strikes the Egyptian taskmaster dead, or as, in his burst of indignation on Mount Sinai, he throws down the tables of stone, and under it write, "Now the man Moses was very meek." Evidently the man defines meekness, meekness does not limit the man.

Two elements enter into personal character, inherited traits and acquired traits. Moses was wonderfully gifted by nature. He was a chosen vessel, and God's choices go back of childhood and back of birth. He chooses men who are fit and then trains them to still greater fitness.

And Moses' training for his work was exceptional. First, there was the influence of a God-fearing mother—God's best influence in a human life. Then court life, ability to stand before kings, Egyptian university education, military training, jurisprudence, theology, all followed. Yet at the end of forty years of Egyptian culture he is not an Egyptian. There is one element in his character that is thoroughly un-Egyptian. It is the opposite of

self-seeking. He refuses to be called the son of Pharaoh's daughter, preferring to suffer, if need be, with his own people.

His preparation for work is half over, his life is one-third gone, the glory of Egypt has done for him all that it can do for a man, and he is not self-centered. Then comes the life among the mountains of Sinai. Forty years of thinking, in which he adjusts himself to truth and learns to know God. The mountains are God's oldest and truest teachers.

At last God calls him. It is a long time to wait for a call. It may be the dread of his mission had been upon him for forty years. A man sees his ministry often a long way off, and sometimes it casts its shadow before. Now he is face to face with his decision. It is a grand struggle but it is pathetic. A man, great with the greatness of service is at the crisis of his life. With his life two-thirds gone he is confronted with his life work. It is the decision to undertake it that is hard. To question his own fitness is a part of his self-forgetfulness. He, the most gifted by nature, the best trained by experience, shrinks from his calling.

Moses is DeVigny's earliest conception of "the fatal and sublime gift of genius—condemning man to solitude and sadness, 'imprisoning him in his own greatness.' "

"Moses said unto the Lord What did I to thee to be chosen thine elect? Let now some other stand 'twixt thee and thine! Some other curb thy wild steed Israel! I gladly make him heir to book and brazen rod. Why needest thou have dried up all my hopes? Why not have left me man in all my ignorance?"

An old Jewish proverb says, "When the tale of bricks is doubled, then comes Moses." And that is always true, but how little is known of what that coming costs! His life-work called him and he went. Like the two milch kine of Ekron, newly yoked, their calves shut up at home, turning neither to the right hand nor to the left, taking the highway to Beth-shemesh, carrying back the ark of God, obedient to their duty, but lowing as they went—so Moses. "Who am I that I should go unto Pharaoh and that I should bring forth the children of Israel out of Egypt? What shall I say unto them when they say unto me, Who is the God of our fathers? they will not believe me

nor hearken unto my voice. . . . Oh Lord, I am not eloquent, I am slow of speech and of a slow tongue. . . . Oh Lord, send, I pray thee, by the hand of him whom thou wilt send." "Loving as they went," and yet they went.

It was a thankless task. The history of the exodus and of the wilderness wandering can almost be written in the phrase, "And the people murmured against Moses." But his ministry once undertaken, with a burning love for his people and an unquenchable enthusiasm for his work, he never for a moment falters.

"Love suffereth long and is kind; love vaunteth not itself, seeketh not its own, is not provoked." That was his love. Self-control is a hard lesson to learn, and a long lesson in the learning. But the time had been long and Moses had learned it. Once only—was there the once?—he loses his self-control. His patience is unending, his long-suffering is God-like. God's gentleness hath made him great.

Hear him as he speaks to God face to face as a man speaks with his friend: "Oh, this people have sinned a great sin and have made them gods of gold. Yet now if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of the book which thou hast written." That was at Sinai. And again at Kadesh: "Now if thou shalt kill this people as one man, then the Egyptians shall hear it, and the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness." That is very much as a friend speaks to his friend. And again: "Pardon, I pray thee, the iniquity of this people according unto the greatness of thy mercy, and according as thou hast forgiven this people from Egypt even until now."

Not a trace of jealousy! "There remained two men in the camp, the name of the one was Eldad, and the name of the other Medad; and the spirit rested upon them and they did prophesy in the camp. And there ran a young man and told Moses. And Joshua the minister of Moses, one of his chosen men, answered and said, My Lord Moses, forbid them. And Moses said unto him, Art thou jealous for my sake? Would God that all the Lord's people were prophets, that the Lord would put his spirit upon them!" Love seeketh not its own!

Jethro finds him burdened with the burdens of the whole people, acting as arbitrator and judge even for private disputes. There had been no time for organized courts and his heart was too great to consider any interest of his people small. They were *his* people. He was their shepherd. With all his wealth of learning and experience he lavished himself upon this untrained horde that, streaming out of Egypt, lay scattered upon the hills and valleys of Sinai.

How little we know of the heroism of that life, its courage, its faith, its devotion! The record reads so simply! A record of marches and camps, of assemblies of the people and mutinies, of complaints and murmurs, almost as if they were a little regiment of a thousand men instead of wandering, scattered millions. A race is transformed into a nation, and the genius of the transformation is a man, the man Moses, one of God's "mysteries of grace," "a man of marvelous gifts raised up by a divine Providence for one of the greatest missions ever offered to man."

Unselfish, patient, self-controlled, courageous, self-forgetful, self-depreciating, with a glowing love for his people and for his ministry—that is meekness. The man defines the attribute. He is the one best illustration of that third Christian characteristic which Jesus put into the golden stairway by which men climb, not into the kingdom of heaven, but within the kingdom of heaven—that flight of steps which we call the Beatitudes—"Blessed are the meek." "Now the man Moses was very meek."

"This was the truest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen
On the deathless page truths half so sage
As he wrote down for men.

O lonely grave in Moab's land!
O dark Beth-Peor's hill!
Speak to these curious hearts of ours
And teach them to be still.
God hath his mysteries of grace,—
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him he loved so well."

THE TRUE MEANING OF THE THIRD COMMANDMENT.

REV. F. P. MILLER, PANA, ILL.

For generations this commandment has been used as a check to profane swearing. And while it certainly does cover that sin, its real purpose was far larger. By a study of the giving of the Law we shall come to a better understanding of its meaning. The Israelite called himself by the name of Jehovah, his God. That name was his pride, his strength, and his glory. You will recall that these words are a part of the Inaugural, by which Jehovah takes his seat as Ruler over Israel. In Ex. xix., we see all the elements of a national election, familiar to us to-day. There was the nomination, when the name of Jehovah was presented as Candidate (vs. 1-6). Moses called the Elders before him and laid the matter before them, and they spread the facts before the people, who voted to accept Jehovah as their Ruler (vs. 7-8). Then arrangements began for the inauguration of Jehovah as Ruler over the nation. The Inaugural Address is reported in the 20th chapter, vs. 2-17. On the one side Jehovah binds himself to be their God, and on the other the people enter into covenant with him to be his. The established relation is most tender. Each takes the other for "life." Jehovah calls them his and they call Jehovah theirs. In that beautiful "benediction" in Num. vi. 23ff, it would appear that it was used in connection with the "putting of Jehovah's name upon the people." In a similar act of consecration the entire people of Israel at the time of the Inaugural not only received Jehovah as Ruler, but also took his name upon them.

The Preamble gives a statement of the Candidate's record, in which he exhibits his fitness to rule. Then follow the principles and nature of the projected rule.

Art. 1. He declares the impracticability of there being two heads in the government.

Art. 2. Proscribes all usurpations, and meets every attempt at revolt in the bud.

Art. 3. Pertains to the bounds of the nation. It had to do with the distinct separation of his people from all others.

In other words, this third article had to do with the "Oath of Allegiance" exacted of all nations, and in this case was a personal bond on the part of both parties concerned. The penalty for a violation of this "Oath of Allegiance" is not named except in

general, "the Lord will not hold him guiltless that taketh his name in vain." But we know that in after ages the penalty was severe and terrible. It was Moabitish domination; it was servitude to Philistia; it was exile to Babylon; it was a scattered nation.

The purpose of this Third Commandment was to guard this all-important oath of allegiance. Just as the Seventh Commandment guards the marriage vow, this Third Commandment guards the covenant relation between Jehovah and his people. When Jesus Christ sums up the Ten Commandments (Mat. xxii. 37-40), he lays the stress upon the Oath of Allegiance seen in its spiritual relation. But he only brought to the Law that spiritual force which it had from the beginning. See how the prophets in many instances charge the delinquent Israelite with the same sin that men charge upon their wives when they are not faithful to their marriage vows. "Thou hast played the harlot" (Jer. ii. 20). "I have seen thine adulteries, and thy lewdness and thine abominations" (xiii. 27). Spiritual declensions spoken against by Ezekiel are termed by the same strong word. "Wherefore, O harlot, hear the word of the Lord. . . . I will judge thee as women that break wedlock" (xvi. 35-38). In the same way the ascended Jesus speaks to the Church at Thyatira (Rev. ii. 18-29); "Because thou hast suffered that woman Jezebel . . . to teach and to seduce my servants to commit fornication . . . behold I will cast her into a bed and them that commit adultery with her into great tribulation, except they repent of their deeds." In all these cases the sin was spiritual disloyalty to Jehovah, not an act of the flesh.

Every true believer is united to Christ by a bond precisely similar to that of the marriage tie. That relationship is so sacred that we have no other besides the marriage bond to use as a symbol or likeness. Every believer bears the name of Christ. The name of Christ is given to him in his baptism, "I baptize thee INTO THE NAME OF . . . The Son . . ." R. V. (Mat. xxviii. 19; see, also, Acts iv. 12). See, also, Rev. xxi. 9, where the Church is called "The bride, the Lamb's wife" (surely not in any physical sense. See, also, 2 Tim. ii. 19, "Let every one that hath named his name depart from evil," i. e., taken his name, as the bride takes that of her husband. The baptismal vow, and the ceremony, too, is a marriage vow and ceremony to one and

the same purpose. The one preserves the church in the midst of its foes, and the other preserves the family in the midst of those forces that tend to its destruction.

As the marriage vow demands total separation from all others, so the Third Commandment requires a total, final, unchangeable separation from the world on the part of every Christian. The Christian's peculiar sin, the sin that doth so easily beset is LOVE OF THE WORLD. What woman can be truly loyal to a husband who still loves other men? "If any man love the world the love of the Father is not in him" (1 Jn. ii. 15).

This Third Commandment has reference to the amount of distinction that shall be maintained between the Church and the world. If we bear the name of Christ and live as does the world, if we are joined to its idols, silver, gold, pleasure,—if we are yet of the world, we are violators of this law—he will not hold us guiltless. It is a solemn thing to call one's self a Christian. Do you appear before the world as a Christian, yet in the LIFE DO EXACTLY as does the world? Do you live wholly for time, for self—you have taken his name in vain. Do you prefer an evening at the "card-table" or at the "theatre" to an hour spent in the prayer meeting?—then you have taken his name in vain. "He will not hold you guiltless."

It does not seem possible to attach too much weight to this law, now gone practically into "innocuous desuetude." Upon this "law" hangs the perpetuation and purity of the Church. Upon this "law" hangs the power of the church. Its power to testify, to influence the world to better things. The measure of the "separateness" between the Church and the world is the measure of God's favor, of God's blessing, and of God's acknowledgment of the Church. Our Lord stated the matter by saying, "Ye cannot serve two masters." There MUST be distinction as long as there is sin in the world. There MUST be distinction so long as the church has a work to perform, and needs strength to accomplish her mission. Separateness means purity, power, progress and permanence. Separateness means an entire trust in him, and full satisfaction in him and through him and with him, and no seeking pleasure outside of him. Separateness is the measure of our consecration, the measure of our devotion, and the measure of our service to him. As God required absolute separation of Israel from the nations round about them, so he now asks that the Church be distinct, separate, and apart from the world.

Current Biblical Thought.

The Present State of Old Testament Criticism.

In the number of *The Cumberland Presbyterian Quarterly*, for June, 1902, there are printed side by side two articles from the pens of two Professors of the Theological Seminary at Lebanon, Tenn. They are designed to outline the present state of Old and New Testament criticism. That on "Present Conditions of Old Testament Study," by Prof. F. K. FARR, B. D., is comparatively brief and perhaps comparatively pessimistic. The view apparently presented is that nothing has been accomplished at all in the course of the wrangle that has gone on for the last hundred years. The parties are much where they were at the start, and for the present "the watchman can only say that morning cometh, and likewise night." There has been nothing established as yet either "by criticism" or "against criticism." Meanwhile, students of the Old Testament Mr. FARR finds divided into three classes: extreme conservatives, radical liberals and a large middle party, which includes most students of the Old Testament. Of this middle party (in which we presume Mr. FARR would himself take his own place), he tells us that its aim is "to show us that while the working of God with the Hebrews was unusual and marked by many wonderful events, it has, nevertheless, not been outside the realms of law, not absolutely unparalleled in history, though never equaled, not incapable of being reasoned about in an orderly and logical way—more natural than the traditional view

would make it, yet none the less wonderful for that, and none the less, from first to last, a special providence." The most marvelous thing about it all is that Mr. FARR does not seem to perceive that this position surrenders *in toto* that direct supernaturalism which is the very essence of Biblical religion and of the Bible story as told by the adherents of Biblical religion. Are we to understand that the party lines are to be drawn thus: those who believe in the reality of miracle and of miraculous interventions in the dealings of God with men, and those who believe in no God or no operative God, at the two extremes; with a middle party between these, who believe in a God indeed, but one who never has operated "outside the realms of law," and whose works never rise, therefore, above the category of "special providence?" If *this* is the character of the "great middle party," it is well for us to know it at once and once for all. It is then the party of "non-miraculous Christianity," or of simple "natural theism;" it must seek its apostle in PFLEIDERER, and its popular expositor in *Robert Elsmere*; and it must renounce any veritable incarnation and any true God-man and see in Christ only a creature led supremely by "special providence" to a life of love in the world. No "special providence" within the "realms of law" can ever give us the divine Christ of the Gospels. The middle party is, in other words, as truly, though not as extremely, "anti-Christian" as the radically critical party.

**The Present
State of New
Testament
Criticism.**

Professor W. P. BONE, M. A., gives us in his paper on "The Present State of the Historical Criticism of the New Testament," a much more extended discussion. He deals in turn with the object of criticism; the divergent results obtained by criticism, and the causes of this divergence; some of the actual problems discussed to-day in the field of New Testament criticism; and the gains and losses resulting from the "Higher Criticism of the New Testament." The object of criticism he represents truly enough as the ascertainment of the simple facts, the exact history of the origin and fortunes of the New Testament books. The causes of the extremely divergent results attained by modern critics in seeking this object are found in the abuse by them of correct methods, in the intrusion into their work of presuppositions of a dogmatic or philosophical order, and in the variety of critical ability native to the several critics. The chief problems at present engaging the attention of critics of the New Testament are enumerated as the problems of the origin of the Synoptic narrative, of the Johannine writings, of the book of Acts, of the Pastoral Epistles, of the Catholic Epistles, particularly James and II. Peter, and of the Apocalypse: that is to say, the dispute really ranges through the whole region of New Testament Introduction, and in one way or another touches the entire body of the New Testament literature. On the losses and gains not a very clear note is struck. There are both losses and gains to be recognized, we are told; but many claims as to both losses and gains err by excess. "We may be sure of one conclusion: Criticism must be criticized; it has its

defects as well as its virtues; it is not infallible." Let us be grateful for what we can gain from it; let us reject what it brings of evil; let us hope for the day "when all Bible students shall think wisely and well and when the truth shall have undisputed possession of her throne." Thus Prof. BONE, too, ends, if with expression of hope, yet in a minor key, in his estimate of the present situation. We cannot help thinking that a little more vigor of faith in and assertion of the living God would help us all in contemplating the present status of Biblical criticism in the world. This form of rationalistic attack will leave the God of the Bible, and the Bible of this God, just what he and it were before; the pity is that it will destroy the faith of many in this God and in this Bible—as every other form of rationalistic assault has done before. The danger is not to God or to the Bible; the danger is to *us*. How can we escape losing our faith in God and in his Word? Primarily by this: by cherishing the Vision that has been granted us and clinging to it despite all. Secondly by this: by cherishing a clear-eyed and sturdy independence of intellectual judgment that is not afraid to assert itself against any pressure of fashionable unbelief, whether complete or partial. The real tyranny of "tradition" to-day is exercised not in "conservative" but in "liberal" forms; and men dare not say their souls are their own in the presence of the arrogant assertion of "critical results" which is filling the air about us. This, too, of course will pass away. Let us only beware that we do not go down with it. Nothing has been more characteristic of the assault on Christianity of every age than the scorn poured out on those who dared to be simple Christians and to hold

in simplicity the fundamentals of Christian belief. From the beginning they have seemed to the world fools. And from the beginning those who would fain not seem fools to the world have been tempted to adopt a mediating position—or, as the world at least, with the clear sight of the world, calls it, a “compromising” position. The secondary sense which that term has acquired is justified afresh by every controversy.

Intuitional Criticism. Readers of the— shall we say amazing or amusing?— paper in *The American Journal of Theology*, for April last, entitled “The Transfiguration Story,” by Prof. B. W. BACON, of Yale, will be interested in the pungent note upon it which Dr. C. M. MEAD has had printed in the July number of the same journal, under the title of “Intuitional Criticism.” Dr. MEAD points out that Dr. BACON’s method scorns all the ordinary processes of investigation and rises above the slow ways of historical inquiry; things are affirmed to have been so or so apparently, so far as the reader can see, on the sole authority of the critic’s notion of the fitting or likely. “And so at last it comes to this: All the various accessible witnesses to the facts of the history of the early Christian church are found to be untrustworthy. They agree with one another too much or they disagree with one another too much; and in either case they come into collision with the psychological make-up of the critical scholar. Accordingly, the only satisfactory way of getting at the facts of early Christian history seems to be to trust entirely to the intuitions of the modern seer.” After all, Dr. MEAD slyly asks, is not this the better way? “It is much more satisfactory to have a

clairvoyant who can see infallibly and immediately from the twentieth century to the first, and from Connecticut to Antioch, than to depend for our information on an old manuscript, written in bad Greek, which may or may not represent what Paul actually said.” What one marvels at is that scholars give any hearing to so-called “critical studies” which undertake to reconstruct historically attested transactions on the sole basis that they are as transmitted “psychologically inconceivable” to the “critic.” Surely the time is drawing near when such subjectivism shall no longer find it possible to masquerade under the disguise of “historical” criticism.

So-called “Historical Criticism.” Immediately after this spirited protest of Dr. MEAD’s there is presented in this number of *The American Journal of Theology* a short note by Prof. JULIUS A. BEWER, of New York, bearing the title “Historical Criticism of Jer. i. 4-19,” from which a pat illustration of the subjectivism adverted to may be drawn. We do not mean to intimate that this note is of the same licentious character as Dr. BACON’s study of the Transfiguration, or has a similarly destructive aim or effect. On the contrary, it is distinctly conservative in purpose and seeks to vindicate the authenticity of the call of Jeremiah and its general historicity. But it is not without a stain of subjectivism masquerading as historical criticism. After having suggested on flimsy grounds that the account of his call was not written down by Jeremiah until the second roll was preparing, in B. C. 604, more than twenty years after its occurrence, Prof. BEWER next remarks that on psychological grounds we should expect a story

not recorded until after so long an interval "to be tinged with the prophet's later experiences." Verse 8 is therefore pronounced to be an intrusion. The reason of the prophet's shrinking twenty years before was a different one; the times had changed—persecution has come on—and the conviction is vouchsafed him that he is not alone in the fight for righteousness. "And now as he—in the very midst of persecution—writes down the story of his call, he is convinced that this strong assurance of Yahweh's help had been given him at the very beginning. He reads his call in the light of his later experience. Verse 8 was, therefore, written or dictated by Jeremiah in 604 B. C., but it is not an original element in his experience at the time of the call." We hope the reader will not miss the deliciousness of that "therefore." It seems it is not enough that we must think of a writer (say the Chronicler) reading the past in the light of his own day and giving us as what happened long ago what he saw around him; we must think of him falsifying his record of his own experiences by writing into them traits of his ever renewing present! We cannot be surprised after this to find Prof. BEWER unable to accept Jeremiah's recorded experiences at Jeremiah's own estimate. We have spoken of his purpose being to vindicate the historicity of the narrative under discussion. But not without certain reserves. "It is not the question whether we think differently from Jeremiah of such an experience, regarding it as inward, and as the culmination of a long struggle, while he looks upon it as outward and the beginning of the struggle." Ah, here it is again! We can believe in prophecy only if we may be permitted to eliminate from prophecy all that

makes it prophecy; we can believe in prophets only if we may be allowed to conceive them as something of visionaries and fanatics who could not distinguish between the subjective and objective. If we may be allowed so to lower the ideas we may admit the realities. That is to say, we must first, to a greater or less extent, desupernaturalize the occurrences before we can be persuaded to admit that they occurred. The great scandal of prophecy, or put it more broadly, of revealed religion in our age, is just that it is prophecy, revelation. What the prophets say would be readily granted as true if only it could be freed from all that made it worth saying. What men will not believe is that it was God who spoke through the prophets and that, therefore, they spoke things which none but God could say. If we eliminate this, the critics will have no objection to the prophets. But then Christianity would have no use for them.

The opening paper
The Making of in *The Reformed*
A Prophet. *Church Review* for
 July is an interesting study on "The Making of a Prophet," by Prof. F. A. GAST, D. D. Prof. GAST begins at the right point—the prophet's own testimony to himself; and therefore he goes generally refreshingly right in his exposition. There was no limitation of the prophetic vocation, he tells us, as regards time or place, station or occupation, or yet sex. Yet it was not because of personal inclination on his own part, or exceptional native powers of mind, or any human instruction, or laborious reflection, that he became a prophet. "The chief factor in the making of a prophet is God." "It is he who calls him to this high office, and qualifies him for his perilous task. The prophet is

distinctly conscious of a moment in his life when he hears a voice from heaven commissioning him to become the spokesman of Jehovah to his people." The source of prophecy is thus not the mind of man but distinctly the Spirit of God; and it is solely because he is endowed with power from on high that the prophet has "direct access to the mind and will of God, an immediate intuition of Jehovah's purposes towards his people." There is nothing less involved here than "an actual communication from God to the prophet, not indeed of words in formulated propositions" [what makes Dr. GAST say this?] "but of a spiritual power which so exalts his intellectual and moral faculties that the thoughts the prophet thinks are veritably God's thoughts, and the words the prophet utters are veritably God's words." This is manifested, for example, by "the remarkable interchange of the human and divine *ego* which occurs not unfrequently in the discourses of the prophets;" while yet the prophet does not at all confuse himself with God. He is clearly conscious that he is God's mouthpiece indeed; but only when he is God's mouthpiece. He often has to wait long for his message and when it comes it is not always what he wished or anticipated. It must not be supposed, however, that the prophetic gift is "arbitrarily bestowed," or the inbreathing is "unconditioned," says Dr. GAST, not very clearly. What he means apparently is that the prophet is not and is not treated as a mere machine which God operates apart from his own powers. On the contrary, as Dr. GAST well points out, the divine dealing with the prophet began long before his birth and he came into the world in just the circumstances, just the kind of man, with just the gifts and purposes which were needed for

the message God intended to deliver through him. This providential preparation of the prophet for his work is very richly developed by Dr. A. KUYPER in his fine discussion printed in his *Encyclopaedia of Sacred Theology*. It is more briefly but quite clearly adverted to by Dr. GAST. "We may rightly say that already before his birth he was predestined to be a prophet. With this end in view he was endowed with just those powers of mind, which, under providential training, would qualify him to become, when the proper moment should arrive, the true interpreter of the mind of God to his nation according to its needs. The family in which he was born, with its traditions, ideals and hopes; the social, moral and religious atmosphere in which he grew up to manhood; the varied experiences of his life; even his physical environment—these were the forces which, unconsciously to himself, were silently preparing him to accomplish the task to which he should at a later time be called." "But these conditions," Dr. GAST justly adds, "special as well as general, were mere conditions preliminary to the making of the prophet. They could not make the prophet. That is the work of the Spirit of God." There was a decisive moment when the actual making of the prophet was accomplished in each prophet's life. This "call" to the prophetic work, Prof. GAST illustrates by a study of Jeremiah's account of his call. After expounding the text he raises the question how Jeremiah knew that God had selected him as his prophet even before his birth. Certainly not, he replies, by an external communication; nor yet by personal reflection "unaided by a divine supernatural influence; but by a superhuman illumination—a sort of prophetic *testimonium Spiritus*

Sancti, which awakened in him a feeling of absolute certainty, but a certainty which rested on no rational demonstration and which, therefore, could not be justified to another." Assuredly Dr. GAST goes beyond his warrant in this affirmation, and in his effort to reproduce for our apprehension the mental state of Jeremiah, he is led to make use of a phrase which we cannot help thinking exceedingly unfortunate. "The impulses to stand forth as a prophet awakened by the signs of the times," says Dr. GAST, "Jeremiah calls God." Dr. GAST doesn't mean all that this language, set out baldly, in itself would convey to the reader; but he means apparently enough by it to put him in some contrast with Jeremiah himself in the matter. In a word, he is over-inclined to look on the divine call as operating so below consciousness as to be revealed only in its effects; and thus he betrays the influence upon him of the modern way of

conceiving the supernatural as always operative—when it is confessed to be operative at all—only through the medium of "nature." In other words, even in this excellent paper we can here and there detect the intrusion of the modern chariness of confessing the direct supernatural. Surely God made himself known to Jeremiah as One who had prepared him to become his servant, who had called him to his prophetic functions, who was placing his words within his mouth, by something more direct than blind "impulses to stand forth awakened by the signs of the times," which Jeremiah was led "to call God." Matthew Arnold understood by God a stream of tendency making for righteousness; shall we say that this was all that Jeremiah knew of God—and all else is his own personification due to the vividness of his realizing imagination? Such was not Jeremiah's own view of the matter.

B. B. W.

OUR PRINTING COMMANDS ADMIRATION

Is your printing the kind that *attracts* and
excites comment, and answers the purpose
for which it was intended? If it is not,
is it the fault of the printing or the un-
attractive way in which it is displayed?
In *either* case, write us or call and see us;
our business is the adjustment of such
matters.

Books, Stationery
Fine Printing and Binding

THE R. L. BRYAN COMPANY

MASONIC TEMPLE
COLUMBIA, S. C.

VERY CHEAP EXCURSIONS

Via
Southern
Railway

**THE LAND OF THE SKY and THE SAPPHIRE
COUNTRY**

Summer Excursion Tickets are now on sale at very low rates to all resorts in North and South Carolina, Virginia and Tennessee, limited to return Oct. 31, 1902. Also resorts in the Northwest. Week-end tickets sold Saturday, good returning Tuesday morning following date of sale.

Fine Service

The Southern Railway gives the very best of train service, with solid trains during the day and Pullman sleeping cars on night trains.

For further information, apply to any agent, or to

W. E. McGHEE, T. P. A.,
Augusta, Ga.

R. W. HUNT, D. P. A.,
Charleston, S. C.

W. H. TAYLOE, A. G. P. A., Atlanta, Ga.

Only a Few More Left

AN EXTRAORDINARY OFFER
AND A GOLDEN OPPORTUNITY

Geikie's 13 Bible Helps

FOR \$11 in monthly payments
of \$1 per month

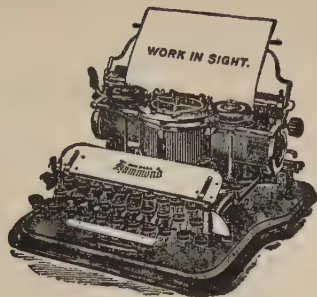
DR. CUNNINGHAM GEIKIE'S BIBLE HELPS are too extensively known to require lengthy description. They are printed and bound in the very best style and usually sold for \$20 per set. A special half price offer is now made to readers of THE BIBLE STUDENT, whereby these books can be had for \$1 down and \$1 per month for ten months, together with an elegant leather bound Teacher's Bible Free.

DR. GEIKIE'S BIBLE HELPS consist of 13 separate volumes, presenting a vivid panorama of the ages in which Sacred History was made. They are full of inspiration and educational food—a complete library of Sacred Scriptures in themselves.

Illustrated Pamphlet with full page pictures mailed free if you mention THE BIBLE STUDENT.

The Dr. Cunningham Geikie Club

119-121 West 23rd St., New York.



Does your Typewriter give you perfect satisfaction, or is the key action too heavy, or too long? The HAMMOND has the lightest and shortest key action known.

Can you write your Greek and Hebrew, exercises, or any other Language on your same machine? (You can with a HAMMOND.)

Will your machine write on paper of any width? (A HAMMOND will, paper never being too wide for the narrowest, or too narrow for the widest carriage HAMMOND.)

Has your machine every desirable feature that is to be found on all other makes of Typewriters combined, and in addition, quite a number of useful features which no other machine possesses? (The HAMMOND has, learn its features.) Write for catalogue, and learn the 40 HAMMOND advantages.

The Dowling Hardware Co.

General Agents for North and South Carolina,

BAMBERG, S. C.

SOME INTERESTING FIGURES.

Capital Stock of the Four Great Banks of the World,
December 31, 1899.

Bank of England,	-	-	\$86,047,935
Bank of France,	-	-	36,050,000
Imperial Bank of Germany,			28,560,000
Bank of Russia,	-	-	25,714,920
Total,	-	-	\$176,372,855

Funds held by the Mutual Life Insurance Company for the Payment of its Policies, December 31, 1899, **\$301,844,537**

Or \$125,471,682 more than the combined capital of these famous banks.

The new form of policy of THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, Richard A. McCurdy, President, provides:

- 1st—The SECURITY of \$301,844,537 of assets.
 - 2nd—PROFITABLE INVESTMENT.
 - 3rd—LIBERAL LOANS TO THE INSURED.
- Extended term insurance in case of lapse.
Automatic paid-up insurance without exchange of policy.

Local surrender values.

One Month's grace in payment of premiums.

For further information apply to

F. H. HYATT, General Agent
For the Carolinas,
COLUMBIA, S. C.

THE NEW PSALMS AND HYMNS

JUST READY.

Music edition, cloth binding,	.75	postpaid.
“ “ half morocco binding,	1.25	“
“ “ full “ “	2.50	“
Word edition, cloth binding,	.35	“
“ “ half morocco binding,	.65	“
“ “ full “ “	1.50	“

These prices are strictly net. When ordered in lots of 100 or more, either size, a discount of 10 per cent. from above prices will be made. Address all orders to

THE PRESBYTERIAN COMMITTEE OF PUBLICATION,
1001 MAIN STREET, RICHMOND VA.

Columbia Theological Seminary,

COLUMBIA, SOUTH CAROLINA.

SESSION BEGINS SEPTEMBER 18.

FACULTY.

The REV. WILLIAM M. MCPHEETERS, D. D.,
Professor of Old Testament Literature and Exegesis.

The REV. WILLIAM T. HALL, D. D.,
Professor of Didactic and Polemic Theology.

The REV. RICHARD C. REED, D. D.,
Professor of Ecclesiastical History and Church Polity.

The REV. HENRY A. WHITE, PH. D., D. D.,
Professor of New Testament Literature and Exegesis.

For Catalogue and other information, apply to

DR. MCPHEETERS,

Chairman of the Faculty.

The State.

COLUMBIA, S. C.

DAILY—Twelve Months, \$8.00. **SPECIAL RATES TO ALL MINISTERS OF THE GOSPEL**—
Twelve Months, \$5.00; Three Months, \$1.50.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

Things to Remember:

**CUT THIS OUT AND PASTE
IN A PROMINENT PLACE.**

The State Company,

COLUMBIA, S. C.,

Besides publishing the Brightest and Newest Morning Paper in South Carolina, and the best Semi-Weekly Paper for country people, and publishers also of The Southern Christian Advocate, which represents seventy thousand Methodists of the State, is also equipped for

**NEW TYPE, NEW PRESSES, BEST INKS,
FINEST PAPER, EXPERIENCED
WORKMEN,**

Which makes us

Prepared to Print

Books, Catalogues, Folders, Pamphlets,
Briefs, Notes, Drafts, Business Cards, News-
papers, Envelopes, Note Heads, Bill Heads,
Letter Heads, Visiting Cards, Report Blanks,
Coin Envelopes, Posters, Checks, Tracts,
Minutes, Statements, **ON SHORT NOTICE.**

WILL BE PLEASED TO QUOTE YOU PRICES.

FIRST CLASS

JOB PRINTING.

The State Company,

The State Building.

COLUMBIA, S. C.

THE R. L. BRYAN C O M P A N Y

Books, Stationery
Fine Printing
≡≡≡ Binding ≡≡≡
Blank Book Making

MASONIC TEMPLE BUILDING
COLUMBIA, SOUTH CAROLINA

T. S. BRYAN, Pres. & Treas.

R. B. BRYAN, V. Pres.

G. A. SELBY, Gen. Manager

J. T. MCCAW, Secretary

C. B. SIMMONS, REAL ESTATE,
COLUMBIA, S. C.

Presbyterian College for Women,

COLUMBIA, S. C.

Session begins September 25, 1902.

A Select High Grade College for Young Ladies, offering three Courses (Classical, Literary and Scientific), leading to the degree of A. B., Special Schools granting Certificates, Conservatory Advantages in Music, and Fully Equipped Departments in Art, Elocution and Physical Culture, and Commercial Studies.

SPECIAL FEATURES.

A PRESBYTERIAN SCHOOL, with required courses in the English Bible and elective courses in Presbyterian Doctrine and History.

A HOME SCHOOL, limited in number, with special care over the social life of the pupil.

A HIGH GRADE SCHOOL, offering young ladies courses equivalent to those given in male colleges.

A COMPLETE SCHOOL, providing not only for the mental and moral training, but also for the bodily welfare of the pupils, by placing them under the constant care of a Lady Physician resident in the College.

A WELL EQUIPPED SCHOOL, pure and delightful water from a carefully constructed cistern, beautiful grounds, neatly furnished rooms, Gurney heaters, hot and cold water, bath rooms and closets on every floor, gas or electric lights, elegant parlors, studios, laboratories music rooms, fine auditorium, etc.

FOR CATALOGUE AND TERMS, ADDRESS

EUPHEMIA McCLINTOCK, *President.*

STRUCTURE AND RULING IDEAS OF JOSHUA,
by Professor Barnard C. Taylor, D. D.

THE LEADING IDEAS OF JUDGES, by Professor George H. Schodde, Ph. D.

VOLUME VI. New Series.

NOVEMBER, 1902.

NUMBER 5.

The Bible Student



Prove all things; hold fast that which is good.



Editors:

WILLIAM M. MCPHEETERS, D. D.

BENJAMIN B. WARFIELD, D. D., LL. D.

SAMUEL M. SMITH, D. D.

JOHN D. DAVIS, PH. D., D. D.



Contents:

- I. EDITORIAL NOTES: The Angels of Christ's "Little Ones." Are Guardian Angels Meant? Did Our Lord Borrow a Jewish Notion? Did the Jews Believe in Guardian Angels? Will the Passages Allow of Guardian Angels? Are Ministering Angels Meant? Difficulties of this Assumption. Are Angelic "Doubles" Meant? Attractiveness of this Suggestion. Difficulties of this Assumption. May Disembodied Souls be Intended? Was Peter's Angel Peter's Spirit? May the Angels of the Little Ones be Their Souls? This is a Natural Extension of Meaning. It Has a Natural Point of Departure in Our Lord's Teaching. The Most Likely Meaning. (B. B. W.) Science and Speculation. Exegesis and Speculation. Speculation and the Exegesis of Genesis i. Speculation Added to Speculation. Dillmann also Speculates. "Historical Interpretation" or Pseudo-Historical? Pseudo-Historical Interpretation Rests on the Evolution Speculation. Tehôm and Tiâmat. (W. M. MCP.)..... 241
- II. THE STRUCTURE AND RULING IDEAS OF THE BOOK OF DEUTERONOMY.
Joseph J. Lampe..... 255
- III. STRUCTURE AND RULING IDEAS OF JOSHUA. *Barnard C. Taylor*..... 263
- IV. THE LEADING IDEAS OF JUDGES. *George H. Schodde*..... 269
- V. SAUL, KING OF ISRAEL.—A CHARACTER STUDY. *Claude R. Shaver*..... 271
- VI. PROVISIONS FOR MERCY IN ISRAELITISH LAW. *Robert Hastings Nichols*..... 286
- VII. CURRENT BIBLICAL THOUGHT: Two New Phœnician Inscriptions. "The Second Priest." "He Brake the Battle." No Mythological Usage Lurks Here. (JAMES OSCAR BOYD.)..... 298

The R. L. Bryan Company Press, Columbia, S. C.

ON SALE BY—JOHN WANAMAKER, New York and Philadelphia.
PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia.
PRESBYTERIAN COMMITTEE OF PUBLICATION, 1001 Main St., Richmond, Va.

Address all communications to *The Bible Student*, 1425 Richland Street, Columbia, S. C.

[Entered at Post Office at Columbia, S. C., as second class matter.]

\$2.00 A YEAR.

20 CENTS A COPY.

AN OFFER WORTH --- CONSIDERING ---

Of Interest to all Ministers, Sabbath-School Teachers and
Students of the Bible

An opportunity to secure two really valuable additions to your library for very little more than the cost of either one

Dr. JOHN D. DAVIS' DICTION-
ARY OF THE BIBLE, regu-
lar price \$2.00

THE BIBLE STUDENT for
1903, regular price . . . \$2.00

BOTH FOR
\$2.75

ATTENTION IS INVITED TO WHAT IS SAID WITHIN
IN REGARD TO EACH OF THESE PUBLICATIONS

DEAR SIR: Dr. John D. DAVIS' DICTIONARY is by common consent, the latest and best one volume Bible Dictionary on the market. It is uniformly sold for \$2.00. It cannot be had of any dealer for less.

The regular subscription price to THE BIBLE STUDENT is \$2.00 per year.

Each of these publications is intrinsically worth the price charged for it. But by an arrangement with the publishers of Dr. Davis' Dictionary, and for the purpose of increasing our circulation, we are prepared to offer you a copy of Davis' Bible Dictionary and a subscription to The Bible Student for the whole of 1903 for \$2.75. This is very little more than the regular price of either one of these valuable publications.

We are glad, of course, to consult your interests by such a liberal offer. We unquestionably do so in offering you these publications at this nominal price. At the same time we are frank to say that our proposition is a purely business one. We could not afford to make it unless we believed that at least ninety per cent. of those accepting it will become permanent subscribers.

This OFFER IS CONDITIONED upon our receiving 1,000 acceptances of our offer between this and January, 31st, 1903.

SEND us your NAME NOW. HOLD your MONEY until we notify you that we are prepared to close the transaction. We hope that this will be as early as December 31st, 1902. It will not be later than January 31st, 1903.

We will be glad to have you call this offer to the attention of your friends and acquaintances, especially to such as are ministers or Sabbath school teachers. By so doing you will confer a kindness on them as well as on us, and will be furthering your own interest by enabling us to put Dr. Davis' Dictionary and The Bible Student to you at this merely nominal price.

OLD SUBSCRIBERS who desire to have Dr. Davis' Bible Dictionary, can secure it by pre-paying their subscription for 1903 and sending

\$1.25 in addition, making \$3.25. When an old subscriber is in arrears, this offer is conditioned on payment of arrears as well as prepayment for 1903. We are,

Yours truly,

THE BIBLE STUDENT,

1425 Richland St.,

Columbia, S. C.

ACCEPTANCE.

To THE BIBLE STUDENT,

1425 RICHLAND ST.,

COLUMBIA, S. C.

GENTLEMEN :

I herewith accept your offer of a copy of DR. JOHN D. DAVIS' DICTIONARY OF THE BIBLE and THE BIBLE STUDENT for the year 1903, for \$2.75*.

I understand that your offer is conditioned upon your receiving 1,000 acceptances of it by or before January 31st, 1903. As soon as you notify us that you are ready to close the transaction, I will remit you either a Money Order or a New York Draft for \$2.75.*

†Name _____

Address _____

Date _____

*If old subscriber, insert \$3.25 instead of \$2.75.

†Please let the name and address be perfectly legible.

N. B.—The Dictionary will be sent postage prepaid.

The Bible Student.

CONTINUING

The Bible Student and Religious Outlook.

Vol. VI., New Series. NOVEMBER, 1902.

Number 5.

The Angels Of Christ's "Little Ones."

In the midst of one of our Lord's most significant discourses, there occurs, as recorded by Matthew, this warning: "See and despise not one of these little ones; for I tell you that their angels in the heavens look ever on the face of my Father who is in the heavens." So, at least, Mr. JAMES MOFFAT renders it, with perhaps unnecessary literality, in his *Historical New Testament*. The authors of the *Twentieth Century New Testament* present it in this form: "Beware of despising one of these lowly ones, for in Heaven, I tell you, their angels always see the face of my heavenly Father." Perhaps the emphases of the saying may be brought out by some such rendering as this: "See that ye despise not a single one of these little ones; for I say unto you that it is the angels that belong to them, which in the heavens continually behold the face of my Father which is in the heavens." It is a passage, which, in the familiar form given it in our common version, is much upon our lips. But it is one of those passages which it is easier to repeat as a whole than to explain in detail. And it may be doubted whether we

always pause before we make use of it, to ask whether we are employing it in the exact sense our Lord intended to be put upon it. Certainly there are puzzling questions that emerge as soon as we scrutinize it with care, on the answers to be returned to which serious students are by no means agreed. Who are these "little ones," not a single one of whom we ought to dare to despise? What is meant by their angels,—their own special angels as emphatically as the combined employment of the definite article and the possessive pronoun can mark them out? What is implied by the continual looking upon the heavenly Father's face in heaven by these angels? And how does the fact that their angels continually behold the Father's face in heaven give support to the warning that we must not despise a single one of these "little ones" on earth? Every one of these questions, at least, must receive a distinct reply before we can attach a definite meaning to the passage. Let us make a beginning by looking somewhat closely at one of them. What is meant by "the angels of these little ones?"

Are Guardian Angels Meant?

The answer that has been most commonly given, at least from ORIGEN's day, has been that "guardian" or "tutelary" angels are meant. ORIGEN himself seems to have no doubt of it. Speaking of God's goodness to those that approach him in prayer, he remarks that not only may the angels in general be employed for their aid, "but also the angel of each, even of those who are little in the Church, always beholding the face of the Father that is in the heavens and gazing on the Godhead of him that created us, prays with us and works with us, as far as possible, for the things for which we pray."* Elsewhere he tells us that not only has each church an angel, as we are told in the Apocalypse, but each of us, down to the least in the Church of God, has his own angel, who for our support and gain continually beholds the face of the Father who is in heaven.† To the later fathers this has become an axiom. "Each one of us," insists CHRYSOSTOM, "has an angel." "All Christians," declares MACARIUS, "at the moment of baptism, receive, each, an angel from God." The idea has become an article of faith in the Church of Rome.‡ And it seems to be little less than an article of faith to many Protestant commentators, if we may judge by the dogmatism of their assertion of it. "The belief that every individual has a guardian angel—which is a post-Babylonian development of the Old Testament view that God exercised his care over his people through angelic instrumentality—is here confirmed by Jesus (Acts xii. 15),—a point which is to be simply admitted," and not softened by an "as it were," as BLEEK seeks to do, or the like. That

is the decisive way in which MEYER expresses himself. And he has a great host in his company.

Did Our Lord Borrow a Jewish Notion?

Nevertheless, this confidently held opinion is by no means free from difficulty. Certainly, for one thing, the Bible knows nothing elsewhere of this doctrine of "guardian angels." Unless it is alluded to here and in the parallel passage (Acts xii. 15), there is not a word in the whole Bible that in the remotest way suggests it. Indeed, it is not usual for the commentators to claim a Biblical basis for it. They rather suppose our Lord here, and the early Christians reported in Acts, to adduce a popular Jewish belief, which had grown up since the close of the Old Testament canon, and the only clear traces of which in the New Testament are discoverable in just these two passages. Thus PAGE, commenting on the passage in Acts, remarks that "It was a popular belief among the Jews that each man had a guardian angel;" and KNOWLING a bit more unguardedly asserts that "According to Jewish ideas they would believe that Peter's guardian angel had assumed his form and voice and stood before the door." It certainly is, however, on the face of it, rash to assume that our Lord took up into his teaching a popular piece of Jewish angelology like this. It is quite contrary to the general fact regarding the relation of his teaching to such Jewish notions. EBERSHEIM closes his interesting account of Jewish angelology, in the appendix to his *Life and Times of Jesus the Messiah*, with this striking judgment: "One thing, at least, must be evident. . . . The contention of certain modern writers that the teaching about angels in the New Testament is derived from and represents Jew-

**De Orat.* II, *ad finem*; Migne I., 452.

†*Hom. in Num.* xx. 3; Migne II., 738.

‡*Cf. Cat. rom.* IV., 9.

ish notions, must be perceived to be absolutely groundless and contrary to fact. In truth, the teaching of the New Testament on the subject of angels represents, as compared with that of the Rabbis, not only a return to the purity of Old Testament teaching, but we might almost say, a new revelation" (II. 752).

**Did the Jews
Believe in
Guardian
Angels?**

But beyond this, it seems exceedingly rash to assume the existence of such a popular Jewish belief in our Lord's day. There exists no proof of it. The commentators give us references enough, it is true, in support of their assumption; but the references, when turned up, do not support it. They tell us a good deal about a Jewish belief in "ministering spirits sent forth to do service for the sake of them that shall inherit salvation;" but they tell us nothing of the permanent attachment of a given definite angel to a given definite individual, to be his life-long guardian. Even the classic instance—the narrative of TOBIT—does not go beyond a temporary mission of ministry. The impression that this is the essence of Jewish teaching grows so strong that even when we read in WEBER'S excellent account of Jewish beliefs as to the personal ministry of angels, the single sentence relevant to our present investigation, that tells us that in the late Rabbinical collection called the *Jal-kut Shimeoni*, at Bereschith, 119, it is affirmed that "all Israelites have angels as companions, and that in foreign countries, as well as in the land of Israel,"* we feel like suspending judgment until we can see the passage referred to. It would be very difficult for our Lord to take up into his teaching a popular Jewish notion that did not exist.

**Will the
Passages Allow
Of Guardian
Angels?**

But the real difficulty of explaining these passages by the aid of the notion of "guardian angels" is that this notion does not in the least fit their requirements. Where should a "guardian angel" be, except with his ward? That is the essential idea of a "guardian angel;" he is supposed to be in unbroken attendance upon the saint committed to his charge. But neither in Mat. xviii. 10, nor in Acts xii. 15 are the angels spoken of found with their wards; but distinctly elsewhere. Our Lord says that the angels of the little ones of which he speaks, are not on earth with their charges, but "in heaven, constantly beholding the face of my Father who is in heaven." It was because the Christians gathered in Mary's house could not believe it was the imprisoned Peter who was at the door, that they supposed it must be his angel. It is thus characteristic of these angels mentioned in the New Testament that they are *not* constantly with those whose angels they are. If "guardian angels" are intended, one wonders how it gives force to the warning that we would do well not to despise a single one of these "little ones," to be told that their "guardian angels" are not with them but are "always in heaven, beholding the face of my Father which is in heaven." And one wonders whether if Peter had a guardian angel at all, it would not be just the time when he would be supposed to be with him, when he lay languishing in prison, expectant of the worst on the morrow. Nay, one knows that God's angel—which seems something better than Peter's angel—was actually with Peter, ministering to his needs at this exact time. Mr. JOHN HAY expresses himself with almost incredible coarseness, when he gives us to understand, in the closing lines

**Jüd. Theol.*, s. 171.

of his pathetic ballad of "Little Breeches," that in the view of the commonalty, angels would be in considerably "better business" saving little children and "bringing them to their own," than (as he phrases it) "loafing around the throne." If we may be permitted to confine the remark specifically to "guarding angels," whose particular function is to guide and guard the individuals whose "guardian angels" they are, it does not appear, however, but that in the essence of the matter he may be fairly right.

Are Ministering Angels Meant? All these circumstances being taken into consideration, we cannot wonder that many commentators refuse to call in the notion of "guardian angels" properly so-called, and fall back on the undoubtedly Scriptural doctrine of the general employment of angels in ministering to the heirs of salvation, the great warrant for which in the New Testament is Heb. i. 14. KÜBEL is a good example of commentators of this class, and it may be interesting to have before us the essence of his polemic note. The definite article, along with the possessive pronoun attached to the word "angels," he says, shows "certainly that Jesus here speaks of definite angels as charged with the care of the interests of the children of God. But," he adds, "it does not follow from this that there are definite angels universally and permanently distributed to definite persons, especially to children, as is assumed by the theory of guardian angels Even Tobit xii. 14, 15, does not go beyond the conception that one or another angel (who may be interchanged) have specially committed to them particular interests. SCHANZ allows that our passage does not of itself prove that 'every man has his angel,' but appeals to other indications and the teaching of many

fathers. He does not say what passages give these indications. . . . 'Their angels,' accordingly, are angels in general (certainly definite angels for definite cases) as watching our children. These, just 'as generally all angels, 'always behold,' etc. (cf. Luke i. 19)." With KÜBEL, NÖSGEN fully agrees, and, to go no further, our own American commentator, Dr. BROADUS, argues strongly for the same general position.

Difficulties Of this Assumption. Attractive as this explanation is, and plausibly argued as it has been by numerous commentators of the first rank, it nevertheless seems burdened with serious difficulties. The individualization of the angels spoken of in both passages, certainly is sufficiently emphatic to bid us pause before we neglect it. The definition of the angels of "these little ones," in Mat. xviii. 10, by means of both the definite article and the possessive pronoun, is very pointed. We should scarcely misrepresent it if we translated, "The specific angels belonging to them." And in Acts xii. 15, similarly, it is specifically "Peter's angel" that is brought before us. The interpretation now under consideration does not seem to do justice to this individualization. Moreover, what, on this theory, shall we say of the implication in the passage in Acts that "Peter's angel" was recognized by the maid by his voice? "She knew Peter's voice." Apparently the visitation was pronounced to be Peter's angel only because it seemed to be Peter. This fact presents a great difficulty even when we think of Peter's special "guardian angel;" for why should one's guardian angel be like him? Surely this necessity, if it be a necessity, must introduce searchings of heart among the "guardian angels!" And if we are to think not of a "guardian angel" but

only of one of God's angels sent on a special ministry of succor to Peter, the difficulty becomes insuperable. The commentators jauntily tell us, to be sure, that it was "in accordance with Jewish ideas" that it was believed that the angel had assumed Peter's form and voice; but they have neglected to quote the evidence that the Jews of that day—or of any day—had any notions of the sort. The fact assumed seems to be inferred from this passage only, supported by nothing more germane to it than the Jewish (and Biblical) teaching that angels when they appear to men assume visible forms, at their will. There is nothing in Jewish literature, so far as has appeared, to support the notion that angels on special service, look or speak like their charges. Neither does the argument in the passage in Matthew seem to be satisfied if we assume that angels in general are meant. For how is the warning to us not to despise a single one of these little ones supported by the remark that the angels which have been from time to time employed in ministering to them—as to others—along with all other angels, constantly see the face of the Father in heaven? Surely we expect something more specific to give point to so specific a caution.

**Are Angelic
"Doubles"
Meant?**

This failure of what must be recognized as the simplest and most natural explanation of the phrase "their angels," to fulfil the conditions of its use, predisposes us to hospitality towards other suggestions, even though we may have to go far afield for them. OLSHAUSEN hinted at such an explanation, when he suggested that the underlying conception is that "there lives in the world of spirit the archetype of every individual, to be realized in the course of his development," and that

"the higher consciousness which dwells in man here below, therefore, stands in living connection with the kindred phenomena of the spirit world." Something of the same kind is suggested also by F. D. MAURICE in his *Unity of the New Testament* (i. 183). He supposes that the "angels" of little children, that is, as he explains, "their pure original type, which they were created to be," "are ever present with God, ever looking up into his face." Obviously, here are reflections of the Platonic doctrine of "ideas," which there is little in the Scriptural doctrine of angels to justify. The same general notion has, however, been lately taken up and given precision and unexpected attractiveness by Dr. JAMES HOPE MOULTON in an interesting article in the July number of *The Journal of Theological Studies*. Dr. MOULTON does not go to Plato for the origin of the conception which he thinks underlies our passages, but to the Persians and ultimately the Magians. The later Parsees, it seems, supposed man to be made up of no less than five elements: body, life, soul, form or image, and the *fravashi*. The *fravashi* is, it is explained, the part that abides in the presence of Ahura; it is, in a word, as DARMESTETRE remarks, the divine element in man, the only immortal element in his nature, by union with which alone the "soul" escapes perishing with the "body." In the Avestan stage of Parsism, however, the *fravashis* appear not so much as an "inseparable part of man, the part which is hidden with God," as angelic representatives or "doubles" of good men and perhaps of communities. Dr. MOULTON supposes that the Jews picked up this notion during the exile and worked it into the complex of their own angelology. He thinks it already appears as the "princes," representatives of the nations, in the latter part

of Daniel; and again in the "angels" of the churches in Revelation. And he proposes to interpret Mat. xviii. 10 and Acts xii. 15 out of this conception. The essence of the idea is that "the angel" is not the *guardian* but the *representative*, the "double" of the person with whom he is associated. These "representative angels" are to be conceived "as spiritual counterparts of human individuals or communities, dwelling in heaven, but subject to changes depending on the good and evil behavior of their complementary beings on earth."

**Attractiveness
Of this
Suggestion.**

The attractiveness of Dr. MOULTON's suggestion grows out of two circumstances.

First, he is able to point to an actually existing conception, into contact with which the Jews may have come and which they may really have assimilated. And secondly, this conception does yield a fair account of the chief phenomenon of our passages, before which the common assumption that "guardian angels" are meant is helpless. If by Peter's "angel" is meant Peter's "double," it is not so difficult to understand how it could have been supposed to be mistaken for himself. If by the "angels of these little ones" is meant their heavenly representatives, hidden with God, it is not difficult to understand how due reverence for these little ones could be inculcated by the revelation that just their representatives stood especially close around the Father's throne.

**Difficulties
Of this
Assumption.**

Nevertheless, this new explanation seems to us beset with difficulties of its

own. Primarily there is the very serious difficulty of finding traces of the Zoroastrian notion adduced in the Biblical text at all. In order to do so, Dr. MOULTON sweeps together

passages which on the surface appear sufficiently incongruous. The "princes" of Daniel and the "angels of the churches" in the Apocalypse—what, on the face of it, have they in common with the "angels of these little ones" of Matthew and "Peter's angel" of Acts? Assuredly, very different conceptions underlie these two pairs of passages. And these two pairs of passages are all the passages that Dr. MOULTON can find to which to make appeal with any confidence. Next, Dr. MOULTON has not, as yet at least, been able to adduce any direct or even plausible evidence of the intrusion of this Zoroastrian conception into Jewish or early Christian thought. The only two Christian passages he has quoted which seem possibly to show the influence of this circle of ideas, come from somewhat late Syriac documents—the *Testament of the Lord* and the *Hymn of the Soul*—in which they do not seem to represent primitive Christian ideas. Lastly, the conception proposed does not after all meet all the requirements of the passages themselves. Surely, in neither of our passages is there talk of a heavenly counterpart hidden with God, whose fortunes and destiny are determined by the conduct and issues of the earthly life of its "principal." Rather, if we should enter this circle of ideas at all, in Mat. xviii. 10, it might seem to be the precise opposite that is assumed; the high state of the "angels" in heaven is the *præ* to which the fortunes of the "little ones" on earth shall be conformed. And why, on this theory, should Peter's heavenly counterpart, and not rather his earthly soul, be found, clothed in his earthly semblance, knocking at an earthly door? The appearance is very strong that the only point at which Dr. MOULTON's theory fits into the requirements of the passages is the

single point which the theory of "guardian angels" failed to fit—viz. it gives us "angels" who may be supposed to be in heaven and not on earth, and who may be supposed to have some resemblance (though surely not external) to their clients. Are we prepared to purchase this bit of adjustment at the cost of everything else?

**May
Disembodied
Souls be
Intended?**

There is yet another explanation which has sometimes been suggested, but which has been received with very little consideration by scholars. This is the very simple one that by "angel" in these passages is meant just "the disembodied soul." WEBSTER and WILKINSON explain Mat. xviii. 10 thus. The souls of these little ones, they say in effect, when they go to heaven, stand peculiarly near the throne. Subsequent commentators have for the most part treated the suggestion with silent contempt; or, if they mention it, with a contempt that is not silent. "Not their own 'spirits after death,' as WEBSTER and WILKINSON strangely suppose," is MORRISON'S comment. "There have been many opinions" on this verse, says ALFORD, "some of which (*e. g.* that given by WEBSTER and WILKINSON, '*angels*, their *spirits* after death;' a meaning which the word never bore—see SUICER *sub voce*—and one respecting which our Lord never could have spoken in the present tense, with 'constantly') have been broached merely to evade the plain sense of the words." Ah! if there only were a "plain sense of the words!" WEBSTER and WILKINSON cannot, it must be admitted, be numbered among expositors of the first rank. But possibly few will deny that position to REUSS. And he, though willing to admit the idea of tutelary angels in this passage,

broaches something very like WEBSTER and WILKINSON'S idea at Acts xii. 15; only to receive, to be sure, from the hands of BARDE something like the same contemptuous treatment, and from the hands of GLOAG a somewhat more serious but scarcely more deferential refutation. It may be worth our while, nevertheless, to hear what REUSS has to say. "A great difficulty," he says, "attaches to the phrase we have rendered by the words, 'It is his spirit.' Ordinarily, it is translated, 'his angel.' But that does not seem to us to yield a plausible sense. The angel of Peter should be strictly his tutelary angel, an idea not foreign to this epoch (Tobit; Mat. xviii. 10); but we must observe that the servant professes to have recognized Peter by his voice, and nobody has ever said that the tutelary angels imitate the voice of their clients. On the other hand, it is clear that the intention is to designate something superior to this material world, to our mode of existence, since it could not be Peter himself (in the opinion of the people present), while yet it was his voice, something that could come only from him. It is not strange, at bottom, that the same word should be employed for angel and spirit (ghost), the latter word having with us both usages."

**Was Peter's
Angel Peter's
Spirit?**

Assuredly, if we could dare take the word "angel" in these passages in the sense of disembodied spirit, the requirements of both passages would be fully satisfied. What more natural than that the Christian brethren assembled in Mary's house, when assured by the maid that Peter stood at the door, speaking with Peter's voice,—though they knew him to be closely guarded in prison, or perhaps already in worse case than even this—should have sprung to the only

other possible explanation of the phenomenon: "It is his spirit!" Dr. MOULTON remarks, it is true: "The incredulous Christians, if they meant Peter's ghost, must have thought of a 'phantasm of the living,' for there is no suggestion that they supposed he was dead without their having heard it." But this does not seem convincing. There is every suggestion that they knew he was destined for death and feared the worst; and there is no reason why they may not have jumped to the conclusion that the worst had come and they had not heard of it, but were being only now and thus advertised of it. Many others, in every age of the world, have done this very thing. The only difficulty derived from the passage itself, that strikes us, is the occurrence in the immediate context (vs. 7 and 9) of the same word "angel" in a different sense, to wit, in the sense of "the angel of the Lord" sent to minister to this saint. It would be ordinarily more natural to understand "It is his angel," in verse 15, as referring to the same angel whose transactions with Peter are recorded in verses 7-10. But this consideration is weakened by the fact that the words in verse 15 are quoted words, and the scene there depicted does not presuppose in the minds of the actors in it the previous scene, but derives its whole force from the contrary assumption. In these circumstances the use of "angel" in its ordinary sense in verses 7-10 can scarcely be treated as a bar to its employment in a secondary and derived sense in verse 15.

**May the Angels
Of the Little
Ones be Their
Souls?**

In the passage in Matthew, nothing could seem more appropriate than the sense of "disembodied spirits." What could so enhance the reverence with which

"these little ones"—especially if literal "children" are meant—should be treated here than the assurance that it is specifically their souls which in heaven stand closest to the Father's throne? ALFORD, indeed, tells us that this sense is rendered impossible by the use of the present tense and the qualifying word "continually." But neither does this seem convincing. We must remember that it is a class that is here spoken of: a class, some members of which are safely gathered into the heavens though others still abide on earth. Of this class it is stated that their souls find in the heavens their due station close to the Father's throne; "they continually look on the face of my Father which is in heaven." Surely nothing could so heighten the sense of the real dignity that belongs to these little ones, whether the specially humble or the specially young be intended, than such a declaration. They may be lowly on earth; in the heavens they are lifted up.

**This is a
Natural
Extension of
Meaning.**

Is it so impossible, then, that the term "angel" could come to be occasionally employed of disembodied spirits? From the general philological point of view the legitimacy of such an extension of its meaning is, of course, indisputable. Indeed, we may say such an extension was even inevitable. That the term should come to be applied not only to angels properly so called, but to "persons who resemble angels either in attributes or actions," was as certain as that it should continue in use at all. Consider what a multitude of applications it has received in English, for example. When SCOTT tells us that Marmion, on crossing the court, "Scattered angels 'round," it is not of "heavenly messengers" he is speaking. The specific

extension we are concerned with here has also, as was inevitable, been made in our current English speech. Who of us has not been taught as a child to sing: "I want to be an angel, and with the angels stand?" Some of the elders may have shaken their heads and spoken severely of corrupting the meaning of sacred words. But the song has raised little consciousness of incongruity in the minds of the congregation. An extension so simple as the application of a term, designating spiritual beings, blessed in the heavens, enjoying close communion with God, to all beings sharing these fundamental characteristics, was sure to take place. The only question of interest is whether it can be shown actually to have taken place as early as the first Christian century. And the existence of two passages, best explained by the assumption that it had already taken place in our Lord's day, goes far to give reply to this question in the affirmative. Just on the basis of Mat. xviii. 10 and Acts xii. 15 we might almost affirm the existence of this meaning.

**It Has a
Natural Point
Of Departure
In Our Lord's
Teaching.**

Additional likelihood is given to this assumption by the existence of a natural point of departure for such an extension of the meaning for the word. Replying to an entangling question of the Sadducees, our Lord declared that God's people in the resurrection "shall be as God's angels in heaven" (Mat. xxii. 30). The primary reference here is to marriage; but that the resemblance is not to be confined to this is evident from the parallel passage in Luke (xx. 36). There it is said that "they that are accounted worthy to attain to that world and the resurrection from the dead neither marry nor are given in mar-

riage; for neither can they die any more; for they are equal unto the angels; and are sons of God, being sons of the resurrection." Here the emphasis seems to be on immortality. This revelation of the similarity of our glorified state to the state of angels supplies a very distinct point of departure for the employment of the term "angels" to designate our future condition. We cannot be surprised, therefore, to find this step actually taken in the *Acts of Paul and Thecla*,* where we read, "Blessed are they that fear God, for they shall become angels of God." Here there is, moreover, no direct reference to the resurrection, though naturally it is the fruition of the Messianic blessings that is in mind. The main point, however, is that the blessed estate of the children of God is no longer conceived merely as like that of angels, but as the angelic state itself. Nor do we lack further proof that this mode of thought and speech was current in the days of our Lord. Both in the Ethiopic Book of Enoch, coming from pre-Christian Jewish hands, and in the Apocalypse of Baruch, coming from post-Christian Jewish hands, we meet essentially the same conception. In Enoch (li. 4; CHARLES, p. 141) we read that the righteous are all "to become angels in heaven;" and in the Apocalypse of Baruch (li. 5; CHARLES, p. 184), that they shall be "transformed into the splendor of angels," and even (li. 12) shall "surpass the excellency of angels." On the passage in Enoch CHARLES comments: "This is not to be weakened down into a mere likeness to the angels. At the least it denotes an equality with them." His whole note should be read. It is not quite exact to say with ALFORD, then, that to attribute to the word "angels" the sense of "spirits of righteous men after

*Ed. Tischendorf, p. 42, § 5, *ad finem*.

death" is to give it "a meaning which the word never bore." The righteous in their eternal state are spoken of as "angels" in both Jewish and early Christian documents. And it is not the least of the circumstances commending this interpretation of our passages to our best consideration that it proposes to explain them out of a conception demonstrably current in the days of our Lord.

**The Most
Likely
Meaning.**

It is perhaps unwise to draw conclusions too definite from such a survey. There has been suggested no explanation of these two unique phrases—"the angels of these little ones" and "Peter's angel"—which has not difficulties in its way. Possibly it may be found, however, that the interpretation which sees in them designations of disembodied spirits, despite the scorn with which this suggestion has ordinarily been treated, has more to say for itself and fewer difficulties to face than any other. It satisfies all the conditions of the passages themselves—which cannot be said of any of its rivals. It is rooted in a natural extension of the common meaning of the term employed. And it presupposes no conceptions which cannot be shown to have existed in the circles out of which Christianity arose—which again cannot be said of its chief rivals. Perhaps that is as much as we should ask before we give it our preference.

B. B. W.

* *

**Science and
Speculation.**

Unquestionably there is a place for speculation as well as for science. We may go further and admit that speculation performs legitimate and important functions in scientific investigation. It is all important, however, that science be

rigidly distinguished from speculation and that the true relation obtaining between them be discerned and observed. Science, of course, is the mistress, and speculation merely her handmaid. Science is modest and patient of being challenged; speculation is apt to be cocksure and imperious. Speculation is eager of solutions; science is concerned only that its solutions be correct. Science is content to wait for knowledge and to deal with ascertained facts; speculation makes a free, often a licentious use of the imagination. Speculation is never final. Its findings may be ingenious, plausible, probable, highly probable. Further than that they cannot go. The shadow of an interrogation always rests upon them. They are and must remain *sub judice*. In saying this we are not decrying speculation. That were idle. The tendency to it is inherent in the human mind. Despite its vagaries and its varying fortunes, speculation has its legitimate functions. Its perils and its abuses are unquestionably many: still, the wise, and, indeed, the only practicable thing to do is to watch it; ever and again to disclose to itself and to others its true character and thus to try rigidly to restrict it to its proper sphere. On the other hand, it will hardly be denied that, like many another mistress with an indispensable but often officious maid, science has suffered not a little at the hands of speculation. The latter has been only too prone so to identify itself with its mistress as to construe any questioning of itself into a slight to her. This self-deception is all the easier because, being the handmaid of so austere a mistress, and really bent on doing her faithful service, speculation frequently assumes the livery, observing, as far as practicable, all the outward forms and methods of science. And yet just because sci-

ence is science and speculation merely speculation, the former, while freely availing itself of every happy hit of its handmaid, is not at all chary about discrediting her well meaning but oft-times officious servant by disowning many of the latter's most vaunted results. Hence it is that speculation like doubtful stock in a fluctuating market is rated sometimes above and sometimes below its real value.

Exegesis and Speculation.

Exegesis is or aspires to be regarded as a science. Hence the relation of speculation to exegesis is or should be just what it is to any other science—purely subordinate and ancillary. Exegesis not only may but often must make use of speculation. The findings so reached, however, must always be merely provisional. After having served their purpose, which is frequently a very humble one, such findings must frequently be themselves set aside. Indeed, it is safe to say that whatever use exegesis may make of speculation, it is essential to the reputation and usefulness of the former that it should recognize speculation as speculation and respect itself as science.

As a matter of fact, however, exegesis has suffered many things at the hands of many speculations for the which it has been nothing the better but rather the worse. Sometimes speculation gets in its disastrous work by giving exegesis the wrong initiative. Again it seeks to forestall and predetermine the issue of exegesis. When engaged thus speculation usually presents itself under some pretentious name such as the "analogy of prophecy," or "historical interpretation." In other instances speculation will so preoccupy the attention as to blind the eyes to the phenomena of the record under consideration.

Speculation and The Exegesis Of Genesis i.

Perhaps few portions of Scripture have fared worse at the hands of speculation than the first chapter of Genesis. We are not complaining of this. No doubt it has been in a measure unavoidable. But if it be a fact, it is certainly worth noting. It is a fact.

Take, for instance, Professor TAYLER LEWIS' essay, "Essential Ideas of Creation."* The essay is really designed to be an interpretation of the word *bā-rā'* in Genesis i. It begins:

"He who made one world in space, made all worlds in space. He who made one world in time, made all worlds in time. He who gave matter its form, gave it its origination, or that which is the ground of all its forms."

This clearly is speculation. Let us suppose that it is all true and obvious. What is its purpose? Doubtless Professor LEWIS would have replied: Merely to forestall needless fears and get it a fair hearing for what is to follow. This is what follows:

... "In the fact clearly revealed and believed that a personal divine power was concerned in the creation, even of a plant, we have the essential faith. As a dogma merely, the great truth might have been expressed in a single sentence: . . . Why then this most graphic and detailed account of the creative work?" (*i. e.* the account in Gen. i. 1-31). "It is the design, we answer, that appears in the other historical revelations that are made us in the Scriptures. It is to impress us with the glory of the Creator, to make the thought something more than a speculative belief, to give it strength and vividness so as to become a living power in our souls. *Whatever exegesis has the greatest tendency to do this, is most likely to be true in itself, and is most favorable to the absolute verity.*"†

The words in italics give us the objective that Professor LEWIS had be-

*Lange's *Comm. on Gen.* (1870), p. 126.

†Lange on Gen. *ut sup.* Italics ours.

fore his own mind from the outstart. In other words, he introduces his exegesis of the word *bā-rā'* by skillfully producing the impression that its precise force will be best determined by subjective considerations: and further seeks to predetermine these subjective considerations by more than hinting that any reference to the dogma of creation *ex nihilo* in this chapter would be quite superfluous and indeed out of keeping with its "graphic and detailed" style. And all this he does, evidently persuading himself that he is only paving the way for a fair hearing of his actual exegesis, which is still to come. But where in reality are we? We answer:—From two to four millenniums and half a hemisphere away from the standpoint of the writer and the original readers of the Genesis narrative. Professor LEWIS apparently had not stopped to consider that teaching that may be superfluous for us might have been very urgently needed by those for whom Genesis was in the first instance written. We speak advisedly in saying "may be superfluous for us," for about this also there may well be a question. And as for real edification, perhaps it is safer to assume that it will follow upon sound exegesis, than it is to assume that notions of our own begetting which produce some of the effects of edification on our minds are the ideas that the author of Genesis intended his narrative to convey.

Speculation Added to Speculation. Not content with this naïve speculation, Professor LEWIS permitted his exegesis to be handicapped by another. This latter is evidently in his mind from the beginning, and we get hints of it several times before it finds full expression. At last, however, it stands distinctly before us:

"Since then it is very difficult to make the fair verbal exegesis speak decidedly either way" (*i. e.* either for creation *ex nihilo* or for a mere "free fashioning" of matter by God), "may we not infer from this that we overrate the importance of one aspect of the question as compared with the other. Besides the clear implication aforesaid, which would make the recognition of a structural creation at some particular time inseparable from an absolute origination of matter in its own time or times, there may be a question as to which is really the greater work, or more worthy of revelation or which ought to have the greatest place in our minds—this bare origination of the first *matter*, or the giving *form* to that *matter*."*

That speculation is less difficult than exegesis may be admitted. Indeed, that constitutes one of its perils. It is such a saver of patience and hard work that one is constantly tempted to resort to it prematurely and to rely upon it too exclusively. That it may at times be properly resorted to in order to reach a provisional interpretation has already been admitted. But when so used it must always be with the greatest reserve and caution. Nor can it be so used in such a case as this unless we are prepared in some way or other to connect our speculation with the thinking of the author whose writing we are interpreting. This Professor LEWIS does not attempt to do. But until it has been shown that the writer of Genesis shared Professor LEWIS' view as to the superior importance and edificativeness of the notion of God's free fashioning as compared with that of God's originating matter, Professor LEWIS' speculation is of no value for the exegesis of Genesis i.

Dillmann also Speculates. Professor LEWIS, however, is by no means the only one whose speculations have interfered

**U. s. s. p.*, p. 128.

with his exegesis of Genesis. Not to mention others, we have a notable instance of a similar kind in the work of no less accomplished an interpreter than Dr. AUGUST DILLMANN—and who that has read him is not in many ways indebted to him? He begins by saying of *bā-rā'* that

"From the time of Ezekiel down, most frequently in Isa. xl. ff," it "is the special expression for God's free fashioning or *creating*,* without trouble or labor, and is in use only for this. It is not a late word, nor one borrowed from the Aramaic or even the Aryan." (This last against WELLHAUSEN.)†

This coupling together of "free fashioning" and "*creating*" as though they were equivalents is a little confusing. Dr. DILLMANN, however, does not leave us in any final doubt as to his meaning. A little further along he says:

"What this verse" (*i. e.* Gen. i. 1) "describes is only the presupposition, not yet the beginning of Creation. The author pursues creation back only to the development out of chaos, without expressing himself with regard to its origin. . . . That he does not at all start that question" (*i. e.* the question of the origin of the matter which he represents God not as originating but merely as freely fashioning) "is a proof of the antiquity of his narrative, which still connects itself with the ideas common to the ancient people, while all other descriptions of the Creation in the Bible have allowed the conception of chaos to fall out."‡

From this it is sufficiently clear that while Dr. DILLMANN uses the words "create," "creating" and "creation" in unfolding the meaning of the Genesis narrative, he uses them in the loose sense of fashioning freely and without labor. According to him the author has nothing to say about God as giving *being* to matter, but contents himself with merely tell-

ing how God gave it the *forms* it now possesses.

Surely never was speculation graver, or more observant of the outward forms of exegesis; but for all that Dr. DILLMANN is here treating us to speculation rather than giving us an exegesis of Genesis i.

"Historical Interpretation" Or Pseudo-Historical?

No doubt a document is always to be interpreted with due regard to the ideas obtaining among the people and in the age from which it comes. No doubt there is a presumption in favor of the view that a writing will reflect the intellectual as well as the political and other features of its author's environment. But these and other canons of historical criticism must be applied, let us say, with discretion. Granted that there is a presumption that the writer of Genesis shared the ideas of creation current in his day: this is not *proof* that he did share those ideas. Still less is such a presumption to be permitted to silence or overslaugh the witness of the writer's own narrative to the writer's ideas. The crude procrusteanism of interpreting a writing *by* instead of merely *with due reference to* the ideas current in the period and circle from which it comes ought to be obvious to all. The former is not historical interpretation, but pseudo-historical. It is only one phase of the current naturalism. It is in reality a mere mimetic reproduction of the methods of physical science in a totally different sphere. It ignores the difference between mind and matter, and would force upon the former the uniformities of the latter. It would parallel a carboniferous age in the material sphere by a cosmogonic age in the mental. It allows scant room for human freedom, or for God. Professedly wedded to the

*The italics are Dr. D.'s.

†Comm. on Gen., p. 55.

‡Ibid., p. 69.

inductive method, this pseudo-historical interpretation constantly ignores even those facts which it is compelled to admit. In this case, for instance, it is admitted that the ideas of the Genesis narrative regarding God are not those of the people and the time from which it comes, and are not to be interpreted by them. This single admission destroys the dead uniformity of mental and moral point of view and conception upon which the current pseudo-historical interpretation depends as upon its vital breath.

Pseudo-Historical Interpretation Rests on The Evolution Speculation.

Behind Dr. DILLMANN'S exegesis of *bā-rā'* in Genesis i., dominating and dictating it is the evolution speculation. This speculation is constantly in evidence as one reads. Nor can one escape the feeling that it has so pre-occupied Dr. DILLMAN'S attention as to make it practically impossible for him to give to the actual phenomena of the narrative itself the attention which they deserve. He is ever on the alert for everything that can be construed into supporting his theory. For what conflicts with it he has no eyes. So true is this that he can write

"Thus far" (*i. e.* so far as relates to the idea of God embodied in the narrative)—"one may describe the narrative as a work of the spirit of revelation. Only where God has become manifest in his true nature, could it have been composed;"

and then add

"But the idea that at some time or other, suddenly, in a purely supernatural way, it was injected into some one's mind, and that all its separate statements are historically

true, is to be rejected,"*

without feeling that he has involved himself in any inconsistency, or perceiving that in parodying a view that is at least consistent with itself, he has parodied the position to which he has committed himself in the first of the two sentences quoted above.

T^{eh}om and T^{iam}at.

We are obliged to Dr. DILLMANN for his testimony to the "antiquity" of the Genesis narrative. But it would be to put too high a price upon it, if we must accept it saddled with the assumption that because ancient, this narrative "connects itself with the ideas common to the ancient peoples" in regard to "chaos." As a matter of fact its statements about "chaos" are in essential antithesis to any known conceptions that have come down to us from the same general period. *T^{eh}om* may as to its mere letters, or even as to its etymological significance, be connected with *Tiâmat* of the "Creation Epic." But to treat the two words as symbols for the same idea in their respective contexts is simply to exhibit a subservience to a preconception against which it is useless to appeal to any evidence. The *Tiâmat* of the "Creation Epic" is invested with personality, is in fact "the mother" † of the gods who subsequently figure in the Epic. *T^{eh}om* in Genesis is merely a formless, fluid, insensate mass, a virtual synonym for *'ērēç tōhū wābhōhū*. The essential ideas of which these words are the symbols in their respective contexts are "no more nearly related than Hecate and green cheese."

W. M. McP.

**Comm. on Gen.*, p. 44.

†See Hastings' *Bible Dict.*, art. Cosmogony.

THE STRUCTURE AND RULING IDEAS OF THE BOOK OF DEUTERONOMY.

PROFESSOR JOSEPH J. LAMPE, D. D., OMAHA, NEB.

The term Deuteronomy signifies doubling or repetition of the law. The book constitutes the conclusion of the Pentateuch, as Genesis does its prologue. It assumes the knowledge of the first four books, especially that of Exodus, Leviticus and Numbers, which are frequently called the middle books. Strictly speaking, Deuteronomy is neither history nor a legal code. It is a restatement of both history and law for homiletical purposes. It is a popular treatise, prophetic in its nature, intended for "all Israel," and therefore lacks the technical terms and scientific form which belong to legal codes such as we have in the middle books.

Recent conjectural criticism has declared Deuteronomy to be of a late origin and composite in its contents. But this view rests wholly on subjective speculations and is not supported by any verified facts. No other period of Jewish history fits the contents so admirably as that given in the book itself, and to no other person than Moses are they so appropriate. All objections against the unity and authenticity of Deuteronomy can be satisfactorily explained in consideration of the fact that it contains a series of grand orations and poems given by him who for forty years had been the leader and law-giver of Israel as he was about to take his final leave of them and as they were on the eve of entering the promised land. With this understanding of the book, we will proceed to the consideration of our double problem.

I. *The Structure of Deuteronomy.* It naturally falls into six parts:

1st. *The Introduction*—Ch. i. 1-5. Here we have a statement of the exact time, place and circumstances of giving the addresses.

2d. *The First Address*—Ch. i. 6-iv. 40. In this address, which is also partly of an introductory character, Moses calls to remembrance important points in the history of the people from the time of the exodus from Egypt. He reminds them that Jehovah had been their constant Guide, Shield and Friend. In regard to this recital of history, it is to be noted that the chronological order is not always observed, that some things related in the

middle books are here omitted and others added which are not found there. These features were imparted to the discourse by the object which the speaker had in view. It was to encourage the people to be constant in their fidelity to God. He closes with a powerful appeal for loyalty to God in worship and life. An account of the designation of the three cities of refuge on the east of Jordan is appended to this discourse (ch. iv. 41-43).

3d. *The Second Address*—Chs. v.-xi. It is preceded, in ch. iv. 44-49, by a short introduction in which are detailed the circumstances in which the address was delivered. Here Moses restates the Decalogue in a popular way and calls the attention of the people to the fact that it was on the basis of the Ten Words that God had made them his covenant people. He then gives a discourse on the first two commandments in which he dwells particularly on the sole supremacy of Jehovah as God over all the earth who, notwithstanding their frequent rebellions, had so wonderfully revealed himself to them and had so marvelously redeemed them. With great earnestness he urges Israel to be humble, believing and true to their God, and sets before them the blessing of Gerizim for obedience and the curses of Ebal for disobedience.

4th. *The Third Address*—Chs. xii.-xxvi. In this section Moses confines himself chiefly to a restatement of previous legislation. Bearing in mind that a speaker is at liberty to make digressions for oratorical effect, we find that the discourse proceeds in an orderly manner and naturally separates into three divisions. It must, however, be remembered that since Israel was a theocracy, religious, civic and individual matters necessarily intermingle more or less.

1. *Laws Pertaining to the National Religion*—Chs. xii. 1-xvi. 17. Here the people are solemnly enjoined to destroy all idolatry and idolaters and to have only the one sanctuary at the place which Jehovah shall indicate. Regulations are given respecting ceremonial cleanness, tithing, alms giving, the year of release and the great annual festivals of Passover, Weeks and Tabernacles.

2. *Laws Pertaining to Civil Government*—Chs. xvi. 18-xxi. 23. This subsection contains instructions concerning the appointment and duties of judges, priests, Levites and the King

who might be chosen, interspersed with earnest admonitions against idolatry and followed by regulations respecting true and false prophets. Here Moses in speaking of the prophet like himself, whom Jehovah would raise up, predicts the coming of Christ. The section closes by giving rules concerning crimes against person and property, and in regard to witness bearing and certain matters of war.

3. *Laws Respecting Private and Social Life*—Chs. xxii-xxvi. Here duties are prescribed which the individual man owes to his God, himself and his fellow-men, dealing particularly with the relation of the sexes to each other. The covenant is solemnly renewed and a touching appeal made to Israel fully to keep all the statutes and judgments of Jehovah.

In regard to all these Deuteronomic laws, it is to be said that some are entirely new. Among these are such as relate to the removing of landmarks, female captives, the parapet for safety on the roof of the house, the rebellious son and the bodies of criminals who had been hanged. Parts of the old legislation are passed over in silence, especially those which relate only to the wilderness life and to the functions of priests and Levites. But to a considerable extent the laws of Deuteronomy relate the subjects on which the middle books also speak. The lapse of time and the new point of view demanded some changes of statement. Here belong laws which pertain to the uprooting of Canaanitish shrines of worship and the destruction of their idols and cities, clean and unclean food, the Sabbatic year, the release of Hebrew servants, the cities of refuge, oppression of the poor and strangers and the number of witnesses in capital cases. These and other instances are popular restatements of older laws to meet the necessity of the occasion made authoritatively by Moses with that perfect freedom which he, the author of all, only could exercise.

5th. *The Fourth Address*—Chs. xxvii.-xxx. This discourse may be headed fittingly, "The blessing and the curse." Moses, foreseeing the chequered course of the entire future of the nation, becomes filled with a holy solicitude and in union with the elders of Israel appeals to Israel to keep all the commandments of Jehovah. He seeks to make sure their perpetual obedience to God by the curses of Ebal and the blessings of Gerizim.

6th. *The Remaining Discourses, with Concluding Remarks*—Chs. xxxi.-xxxiv., are in entire harmony with the unity which has thus far been discovered. Everything is appropriate to the situation. Moses suitably commissions and charges Joshua, completes the writings of the law, commits it to the custody of the priests, instructs them where to keep it, and makes arrangement for its public reading. Chapter xxxii. contains a poem written by Moses at God's command, wherein he recites once more the great acts of God for the people in order to induce their abiding faithfulness. Chapter xxxiii. records, "The blessing wherewith Moses the man of God blessed the children of Israel before his death." The closing chapter narrates in brief but elevated style the death and burial of the great law-giver. It was probably written by a sympathetic contemporary.

II. *The Ruling Ideas of Deuteronomy.* While not all equally prominent, they are conspicuous enough to be readily discerned and may be grouped under four heads :

1. *The Idea of God.* The lofty ethical monotheism which appears already in the earlier books (Gen. xxiv. 50; Ex. xix. 5; Num. xvi. 22) is here expressed in the clearest and fullest terms. The conception of God is that of a spiritual being, unique, one, and supreme over all things (chs. iii. 24; iv. 15, 35, 39; vi. 4). He is a God of absolute truth and justice, and shapes the entire course of both nature and providence. He is infinitely holy (Ex. xv. 11; ch. xxxii. 4). His holiness is presented under the figures of "consuming fire" and "jealousy" (chs. iv. 24; vi. 15; xxix. 20). He is faithful; too, and keeps covenant forever (chs. vii. 9, 12; viii. 18). But he is particularly a God of love (ch. iv. 37; vii. 8, 13; x. 15). He is the Redeemer of Israel and their Father (ch. ix. 26; xv. 15; xxxii. 6).

With the idea of the unity, spirituality and absolute supremacy of God is immediately connected the practical duty of reverencing and worshipping him only. There was a great abundance of the heathen shrines of polytheism. They were visible everywhere. But to Israel it was enjoined "Ye shall not do so to your God" (ch. xii. 4). It is a prominent idea of Deuteronomy that the people must have no local sanctuaries, but confine worship to the one "place which Jehovah your God shall choose to put his name there" (ch. xii. 15). All parts of worship, the sacrifices, the offer-

ings and the feasts were of such a nature and were so arranged as to emphasize the truth that Jehovah alone is the true and living God, make prominent his supreme claim on the people, remind them of their sinfulness and point out the way of pardon, reconciliation and salvation. The services were thus eminently calculated to enthrone God in their hearts and minds, dispose them to keep all his statutes and render him always a joyful worship.

Since God is a personal and spiritual being, any and all similitudes of him must misrepresent him. The making of such similitudes is therefore prohibited absolutely. The Holy of Holies contained no image of God; it had only the Ark with its testimony of revealed truth. Man must worship in a spiritual manner that supreme spiritual Being who has revealed himself sufficiently in his Word. Idolatry must be mercilessly destroyed, root and branch.

2. *The Idea of the People of God, or God's Kingdom on Earth.*

It was by the choice of God out of free grace, undeserved on their part, that Israel became the people of God (ch. iv. 37; vii. 6, 7; ix. 4-6; x. 14). God brought them, with their free consent, into covenant relations with himself (chs. iv. 23, 37; v. 2, 3; xxvi. 16-19; xxix. 9-15). The purpose of God in this choice of them was that they might be a people of his own possession, be the custodians of his truth, the representatives of his worship and life and the agents for fulfilling the promise of the Abrahamic covenant of giving salvation to all men. Mankind had been divided into nations and their boundaries determined in the interests of Israel for the reason that the hope of the world centered in the Israel of God (ch. xxxii. 8).

Since God is infinitely holy, in order that he might dwell among them, his people must also be holy. This idea is made to the utmost emphatic, and is presented from a variety of viewpoints (chs. vii. 6; x. 16; xxvi. 19; xxviii. 9). The holiness of the people is to be manifested in a separation of life from surrounding peoples, even in ordinary affairs (ch. xiv. 1-21; xxiii. 9-14). But idolatry with its impure ceremonies was the one fertile source of immorality and defilement. They would find the land full of this enchanting snare. They had already witnessed the dreadful orgies of these vile cults on the east of Jordan, by means of which the Canaanites had ripened for destruction. The inter-

ests of holiness, therefore, necessitated the utter extermination of idolatry and all idolaters with a holy zeal and without pity. God sent Israel on an iconoclastic mission with a high moral and religious aim (ch. vii. 4-24; xii. 1-3, 29-32; xiii. 1-18; xvii. 1-7). They had been chosen for that purpose and they must not falter in the stern work. Idolatry was a capital crime, and their life as a nation depended on fidelity in destroying it. They must shun even the pathway to enticing sin (ch. xvi. 21, 22).

By redemption and revelation, Israel was in a special sense the inheritance of God (chs. iv. 20, 32-36; xxvii. 9; xxxii. 9). Other nations would develop along the lines of natural forces and environments, but Israel's course was to be shaped by the controlling power of a special revelation and of divine grace. God himself would be Ruler and Guide in their midst. They would thus be sharply distinguished from all other peoples in all the relations of life. This comes out clearly in chapters xiv. to xxvi., where these relations are dealt with. It appears there that human life was regarded as exceedingly precious; the risks of it were reduced to a minimum and laws of health minutely prescribed. The family was held sacred and its authority and purity enforced. Woman's position was honored and safe. Sexual honor was guarded by the highest sanctions. Property had due protection. Covetousness was repressed and generosity encouraged. Kindness was to be shown to one's neighbor, the poor, the stranger, and even to an enemy. All human rights, including those of slaves, orphans, widows, the oppressed and laborer were carefully protected. Public affairs and justice were to be administered in a spirit of firmness, purity and humaneness. Rulers and judges were required to be righteous and impartial. All dealing between man and man was to be strictly honest. The truth must be spoken. The horrors of war were mitigated. A treatment of animals was enjoined which could not fail of leading to the cultivation of the finer human instincts and sentiments. Individual responsibility was throughout made prominent. We have here a scheme for the individual, social, civil and religious life of the people which was millenniums in advance of the times. The entire contents of the book may indeed be arranged about these two great ideas of the superlative excellence of Israel's God and of the Israel of God. There is none like Jehovah and his people,

the Redeemer and the redeemed. These are the great thoughts of Moses in Deuteronomy.

3. *The Way of Life.* This consists in obedience to Jehovah. The morality of this book is squarely based on the being and character of God. Deuteronomy gives the highest prominence to the thought that God's way is the way of life. His spirit and authority must dominate the entire conduct of man (chs. iv. 1, 2; v. 1, 32; vi. 1, 2; vii. 11; xxvi. 16; xxviii. 1; xxx. 8). The commandments of God furnish the conditions of man's well-being. The keeping of them is the righteousness and life of the people (chs. v. 29; vi. 24, 25; xxx. 20; xxxii. 47). The issues of morality and religion are absolute certainties (ch. xxxii. 7-25). All blessedness, happy life, prosperity, plenty in basket and store, favored conditions and health depend on obedience to God. He will bless the obedient and send his curse on the disobedient (chs. vi. 2, 3; vii. 12-16; viii. 1-19; xi. 8, 9, 13-16, 22-26; xxviii. 1-14). This is also the way of national greatness (ch. iv. 6, 7). The dread alternative of blessing and curse, life and death, is vividly placed before the people (chs. xi. 26-28; xxviii. 1-68; xxx. 15-20). They must, therefore, remember always and "not forget" (chs. iv. 9, 23; vi. 10-19; viii. 11, 18, 19). Moses entreats the people with holy vehemence to "take heed" to themselves (ch. iv. 23), "to observe and do" (ch. xvi. 12), to "cleave unto Jehovah" (ch. xi. 22), to "fear God" (ch. x. 12), to "do what is good and right in the eyes of Jehovah" (ch. xii. 28), to "turn neither to the right hand nor to the left" (ch. v. 32), and to "serve Jehovah with all the heart and all the soul" (ch. xi. 13).

Appeal is made to every possible motive to induce the people's obedience. The blessing and the curse, life and death, and the lessons of both history and law are all invoked. But it is characteristic of Deuteronomy that it presents the love of God as the supreme and all-sufficient motive of human conduct (chs. vi. 5, 6; vii. 9; xi. 1, 13, 22; xiii. 3, 30; xvi. 20; xxxii. 29). God had dealt with them from the first in mercy, truth and grace. When rebellious and disobedient, he had accepted in their behalf the mediation of Moses, who acted both as their prophet and priest, and thus clearly typified the great redemption of Christ. All the ways of the Lord had been to them mercy and truth. Even discipline, though often severe, had always been administered in

love (ch. viii. 5; xxx. 1-3). They had, therefore, every reason to serve God in the deepest love and reverence of their hearts.

4. *The Word of God as the Authoritative Rule of Faith and Life* is another prominent idea of Deuteronomy. The supreme excellence of it is implied in what has already been stated. The light of nature, reason and conscience is not sufficient for the religious and moral needs of sinful man. Hence God has given his revealed truth in the written word that man may have a clear knowledge of the will of God and the way of life. It is calculated to be wisdom, righteousness and life to those who know and heed it (chs. iv. 6; vi. 25; xxxii. 47). Man lives "by every word that proceedeth out of the mouth of the Lord" (ch. viii. 3). In the use of it, Israel would become a wise and understanding people to the astonishment of other peoples (ch. iv. 6). It is amply sufficient to direct man in all his spiritual necessities and to regulate his entire life in all its bearings. It imparts the knowledge of the only true God, reveals man to himself, points out for him the way of life, encourages the faithful, accuses and rebukes the wayward and securely guards against the folly of necromancy, the dangers of false prophecy, the corruption of idolatry and its cruel superstitions, and by its gentle power, fills life with divinest comfort and spiritual fruit (chs. xviii. 9-21; xxix. 29; xxxii. 2).

The Word of God is exceedingly sacred. Its purity must, therefore, be conscientiously maintained. Nothing must either be added to or subtracted from it (ch. iv. 2). God had brought it near to them in the simplest and plainest terms. Acquaintance with it was not only a matter of the highest importance, but a sacred duty. The Word must be diligently studied and inculcated (ch. xxx. 11-14).

Moses had written all the words of the law in a book until they were finished, and they must now render the Word of God "very plainly" to the people (chs. xxxi. 24; xxvii. 8). The laws of God were to be laid up in heart and soul and be "bound upon the hand that they might be as frontlets between thine eyes" (chs. vi. 8, 9; xi. 18-21). In Canaan, they were to engrave it on stones (ch. xxvii. 8). The King was to have a special copy of it for daily reading (ch. xvii. 18). Once in seven years it was to be read publicly to the assembled people, men, women, children

and sojourning strangers (ch. xxxi. 9-13). But with reiterated emphasis parents are placed under most solemn obligation to teach the Word of God to children and explain to them all its great facts and doctrines in order that it may ever be well with them (chs. iv. 9; vi. 1-9, 20-25; xi. 18-20). All life and prosperity depend on fidelity in this important matter (ch. xxxii. 46, 47). It was owing to this custom, no doubt, that every devout Jew in later times repeated daily chapter vi. 4-9. This is the passage to which Christ pointed as containing "the first and great commandment," and as indicating the original pathway to eternal life (Matt. xii. 28; Luke x. 25-28).

STRUCTURE AND RULING IDEAS OF JOSHUA.

PROFESSOR BARNARD C. TAYLOR, D. D., CHESTER, PA.

Because the book of Joshua is evidently closely related to the books of the Pentateuch, it is common now to group them all under the name Hexateuch. Whatever objections may be urged to such classification on grounds of literary characteristics, it is yet evident that the purpose of Joshua and the nature of its contents bring it into a close relation to the preceding books. In these is the promise of the conquest of the inheritance of Israel; in Joshua is the record of the fulfilment of the promise.

I. Structure.

The book is clearly divisible into two chief parts, followed by an appendix. Part I. describes the conquest; Part II. records the division of the land among the tribes. The Appendix contains Joshua's farewell addresses to his people. The course of thought in Part I. is as follows: after the account of the wonderful manner of crossing the Jordan (ch. i.-v.), there is the taking of Jericho (ch. vi.), by which a foothold in the land was secured; the capture of Ai, at first hindered by the sin of Achan (ch. vii., viii.); the campaign against the southern kings, who brought punishment upon themselves by attempting to punish the wily Gibeonites (ch. ix., x.); the conquest of the north, quickly achieved when Joshua learned of the many kings combining to withstand him (ch. xi.), and a recapitulation of the conquest (ch. xii.).

In Part II. we have the inheritance received at first by the two and a half tribes on the east of the Jordan, and by Judah and the sons of Joseph on the west (ch. xiii.-xvii.), then the survey and division of the rest of the land among the remaining tribes (ch. xviii., xix.); the selection of the cities of refuge (ch. xx.); the appointment of cities for the Levites (ch. xxi.), and the erection of an altar along the Jordan by the eastern tribes as they returned to their inheritance (ch. xxii.).

The Appendix gives the speeches of Joshua in which he exhorted the people to obedience, as he was about to depart from them (ch. xxiii., xxiv.).

We thus find a very simply arranged narrative of those events that would illustrate the author's purpose. Beneath this apparent simplicity, however, critical students of the book have found what to them is evidence of complexity. After deciding that the Pentateuch was made up of various documents written by J, E, P, D and the rest, it was natural that they should carry the investigation farther and find similar conditions in Joshua. Not only is there claimed to be a diverse authorship, but for the most part the same authorship as in the Pentateuch. True there is some indistinctness in the line that demarks JE, and P does not retain all his characteristics, and D may be one having the Deuteronomistic spirit, rather than the Deuteronomist himself. It does not fall within the scope of this paper to discuss the grounds and validity of these views of the literary character of the book. It may, however, be said, that while some things are omitted from the book, *e. g.*, the conquest of the central part of the land, such omissions are not characteristic of this book only, for in the other historical books we miss much that would be of interest to us, and there is no good evidence that what we have lacks in historical trustworthiness. Grounds for the claim of such evidence can be urged only from a lack of a fair interpretation of the contents in accordance with the very just assumption that the author of the book was honest.

II. Ruling Ideas.

There are two aspects of the conquest of Palestine by the Israelites that must be kept in view in order to understand fully the import of the book of Joshua: first, the acquisition of an inheritance for God's people, and second, the punishment of the

Canaanites. The land was taken according to God's promise (Gen. xii. 7; xiii. 15; Ex. vi. 4-8), and the inhabitants were punished for their iniquity (Gen. xv. 16).

While we may reject the claim of the heathen that their possessions were given them by their gods, we are not, therefore, to reject the claim which Israel made for their right to hold Canaan; any more than because we find some elements common to natural religions and to Christianity we are to deny that the latter is a revealed religion. When Pharaoh's magicians imitated Moses and Aaron, Pharaoh refused Jehovah's demands. And Pharaoh has been imitated often since. When Mesha urges the intervention of his god as the explanation of his success over Israel, and the anger of his god as the explanation of his defeat by Israel, we admit that his claim was a reasonable one for him to make, and we do not deny it because of its absurdity. That Jehovah intervened on behalf of his people is the teaching of the Bible throughout, and is not confined to the book of Joshua. We come then to the study of the events in Joshua as differing from ordinary political movements. It was not like those territorial conquests where a strong people dispossesses a weak one merely on the grounds of might, or expediency. The two facts stand prominent: Jehovah gave his people a land, and he punished the wicked Canaanites.

Among the Ruling Ideas of the book that are contingent upon the two facts above stated, are the following:

A. *Jehovah aided his people by special intervention.* The waters of the Jordan were held back; the walls of Jericho were thrown down; hail destroyed the armies of Canaan. The Israelites could have crossed the Jordan without help. But both they and the Canaanites were shown that the God of the Hebrews was contending for them. The Israelites were encouraged, their enemies terrified. All were to be convinced that the campaign was religious, not political. We get no evidence here that God does for man what man can do for himself, nor that God works miracles merely for the sake of removing obstacles from a task assigned to man. For a special purpose the people of Israel had been appointed to occupy a unique relation to God among the nations. The inheritance of a land was included in the purpose, and in its conquest there was furnished further evidence that this

relation obtained. We cannot justify modern conquests by that of Israel, secured by divine help. We cannot condemn Israel's conquest as we might another springing from greed and made possible by greater power. He who is Lord of heaven and earth, who "made of one blood all nations of men for to dwell on all the face of the earth," certainly had the right to "determine the bounds of their habitation."

B. *Implicit obedience required.* The need of this was not first made known when Israel entered Canaan. It had been the prominent condition of the covenant made at Sinai. It was, however, now emphasized as the people entered upon this new period of their career. The sphere of Israel's activities was to be within the purposes of God, and unless they obeyed his commands they could not carry out his will. Obedience and trust were two closely connected requirements, and each implied the other. When the people were directed to enter the land from Kadesh, trust was made the more prominent, and because that failed, disobedience followed. Moses was refused the privilege of entering the promised land and was deposed from his position as leader because of unbelief (Num. xx. 12). The burden of the book of Deuteronomy, obedience, set forth by precept and exhortation, is here emphasized in the punishment of Achan. The sin of Achan was not measured by the value of the gold and garment, but by the command of Jehovah that they should not take of the spoil. The booty he got was little, the sin was much. We may not suppose that he was the only one that so sinned, but the only one so punished. To punish him and not the rest was not due to capriciousness, but like so many other similar instances, was intended to impress a lesson that might be learned by all after who should read its story. Its purpose was chiefly didactic (I. Cor. x. 11). God is to be obeyed.

C. *The solidarity of the nation.* Achan was punished for his sin; all Israel suffered for it. They had to flee before their enemy at Ai because there was sin among the people. Through all Israel's history God treated them as a nation rather than as individuals. The laws already given were for the most part given to the nation. Their subsequent prosperity and punishment were very largely determined by the conduct of the representatives of the nation. The idea of a "people of Jehovah" gains

prominence in this book. Of course, not found here alone, any more than the other ideas are, but here emphatically. The unit is the nation, Israel as a people. So when one member sins, the nation is responsible. The nation must see to it that Jehovah is obeyed. Here again because of the unique position occupied by Israel we cannot find a complete analogy in the case of modern nations. In God's dealings with men now the unit is the individual man, not the nation. If an analogy be found anywhere it must be sought in the spiritual people of God. Here there is a single body and many members.

D. *Permanent possession of the land conditional.* Centuries before, God had promised that the land should be given to the children of Abraham, and the promise had been often renewed. His descendants were at last redeemed from Egypt in order that they might receive their inheritance, and Jehovah aided them in its conquest. But they were to retain it only if they continued to obey Jehovah's laws, and remain steadfast in his service. The Canaanites were dispossessed because of their sins, and Israel would abide only if they abstained from sin. The land belonged to Jehovah, and this was specially shown by the manner of allotting it to the tribes. That Israel would abide only on obedience was implied in the gift of the land, and was emphasized in Joshua's exhortations. Any act of idolatry within the bounds of the holy land would be a pollution of the name of Jehovah, and would be punished by Israel's expulsion. And further, because the land belonged to Jehovah, and the Israelites were tenants, they could not transfer it among themselves as a perpetuity. They might convey its use, but not the land.

In connection with the second great fact of the book, viz., the destruction of the Canaanites, two ideas are prominent:

A. *The destruction was commanded by Jehovah.* Objections have been urged against the morality of the book of Joshua because of its account of the wholesale destruction of the Canaanites, and special offense is found in the fact that the cruelty is ascribed to Jehovah. What we would not think right now could not have been right then, it is said. Of course, the difficulty disappears at once if we hold with some critics that the book is untrustworthy, and the destruction was only on paper. But admitting the account to be true, the objection to the book is met

by some by adopting the accommodation theory. The age of Joshua is assumed to have been one of darkness due to ignorance of moral distinctions. A foreigner was held an enemy, and an enemy was to be destroyed. This Israel believed with the rest, and God took advantage of their creed in order to get rid of the Canaanites. But it is evident that such a theory is not in accord with the biblical account. God did not permit, he commanded, Israel, instead of being eager to destroy, shrank from the task, and were rebuked for failing to carry out God's will.

The moral difficulty vanishes when we remember that the right of life lies with God; that sin in man debars from any claim to leniency, and the deep guilt of the Canaanites made their punishment all the more evidently just. That others who sinned went unpunished created no ground for the Canaanites' exemption from punishment. Their destruction will appear unjust only if we blur the meaning of sin. Sentimentality should not be made the basis of a criticism of God's acts. The fact that the Israelites were required to execute God's will does not introduce any special difficulty, as Mozley asserts. For the act was God's, not Israel's. Israel was but the agent, and was not responsible for the act.

B. *The punishment was didactic.* This is evident from various considerations. Those outside the limits of Canaan were not to be destroyed along with those within, though they may have been equally wicked. There is no ground for the assumption that the Israelites were to kill heathen wherever met, merely because they lacked a common religion. The scope of destruction was clearly defined. Many other events having a didactic character may be cited: as the destruction of the cities of the plain; the death of Nadab and Abihu; the punishment of Moses and Aaron for disbelief; of Achan for disobedience. In commanding the destruction of the Canaanites God showed his abhorrence of sin and the fact that it should be punished. The whole of the Old Testament period was a time of teaching lessons meant for all ages. A period when truths were presented that found their culmination and full significance in Jesus Christ (I. Cor. x. 11).

THE LEADING IDEAS OF JUDGES.

PROFESSOR GEORGE H. SCHODDE, PH. D., COLUMBUS, O.

The book of Judges is not a work written in accordance with the principles and canons of ordinary secular historiography. The attempt to make it such at all hazards is one of the characteristics of the modern methods of subjective and radical criticism and a *proton pseudos* of the Wellhausen reconstruction scheme. This book shares with other historical writings in both the Old and the New Testament the peculiarity that it does not aim to give a complete report of the period it covers according to historic pragmatism, but only such selections from the events which will serve the special purpose of the writer. The gospels are not biographies of Christ, not even the Synoptics, but only chrestomathies from the sayings and doings of Jesus of Nazareth that will demonstrate the special purpose which each of the evangelists had in view. To find fault with the historical books of the Scriptures for not being what they do not intend and claim to be is the special distinction of the naturalizing school of the Old Testament critics of the day, who would place these writings and the contents, both as literary productions and as religious books, on the one and the same Procrustean bed prepared by a subjective philosophy of what all religious development, and also that of Israel, *must* have been.

Judges shares with other historical books of the Old Testament the character of being a "prophetic" writing. The compilers of the Old Testament canon evinced their appreciation of the real contents and purpose of the work by placing it in this rubric and class. Its contents show, without any reasonable cause for doubt, that the author aimed to make it one part and portion of the record of Israel in its theocratic development under the direction of Jehovah in the land that had been given to the people. It is thus intrinsically a continuation of the book of Joshua, although from an entirely different author or authors. The writer proceeds from the premises that he is composing a development in which not only the ordinary factors and forces that control the ups and downs of history are operative, but that the chief agency

in this historical unfolding are the word and the will of Jehovah, and that even the ordinary laws and course of nature are subject to his interference in case that such interference serves the higher theocratic purposes of the God of Israel who is also the Lord of heaven and of earth. However much modern critics may sneer at "Heilsgeschichte," or history of redemption and salvation as constituting the real backbone of the entire Old Testament literature, and however much the attempt is made to reject the characteristic features and define this history of its *sui generis* element and put it on an equality, without generic difference or distinction, with secular history, it will ever remain true that these records, and among them the Book of Judges, can only by the most radically violent critical processes be made to tell their story in accordance with this scheme. As the book reads, it is evident that the author wrote prophetic history and intended to do so. The history of Jehovah's dealings with the people of his choice during the national formation period in the land of promise constitutes the burden of his story.

More specifically the author of Judges covers this period in accordance with a regularly repeated and recurring series of causes and effects. Indeed, no other work in the Scriptures shows such a monotony in the methods of telling its story as is the case here, the books of Kings not even being an exception. During a period of more than three hundred years, and the leadership of fourteen Judges (including Abimelech), from Othniel to Samson, the process illustrated by the vicissitudes of all these years is that of rebellion and unfaithfulness on the part of the people against Jehovah, punishment by Jehovah through the gentiles whom Israel had permitted to remain in the land, followed by repentance on the part of the people and finally deliverance through some new person chosen by Jehovah for this very purpose. This order and succession of events is the one and only method observed by Judges from which there is not departure or of which there is no variation. That this was the real and historically correct and true order of historical events we have all reasons to believe. It certainly is in exact conformity with the religious principles inculcated by the Law, and even if we were, with the Wellhausen school, to transfer to the post-exilic period the Levitical portions, it is yet in harmony with what remains as

the oldest religious teachings of the people. It is in the same way in perfect harmony with the pragmatism of the later history of Israel, showing that Jehovah at all times dealt in exactly the same way with his people. It is also exactly in harmony with the principles of the New Testament faith and the way and manner in which God deals with his church and with his people at all times. The records of Judges are accordingly in agreement with the principles that have prevailed in the Kingdom of God on earth from the very outset and that still prevail. Why this process should be unhistoric in this period of Judges is very difficult to see, unless it be in the interest of a conception of religion and of religious development that is naturalizing and naturalistic and has no room for such factors as sin, repentance and divine pardon and deliverance. The historical scheme that prevails is indeed in a certain sense subjective, but it is a subjectivism founded upon the objective facts of divine revelation and truth. The very fact that in this development the book does not conceal the weaknesses of the people and the elementary and crude character of many of their religious ideas and still more their relatively low stage of morality, which in many ways does not satisfy the ideals of a New Testament Christian, is only that much evidence of the historical correctness of the picture it draws. Only when understood as a part and portion of the theocratic history of Israel and deliverance. The historical scheme that prevails is indeed in a can the book of Judges be properly appreciated and interpreted.

SAUL, KING OF ISRAEL.—A CHARACTER STUDY.*

CLAUDE R. SHAVER, LAKE PARK, IA.

"And still, though much spent

Be the life and the bearing that front you, the same, God did choose
To receive what a man may waste, desecrate,—never quite lose."

[*Browning.*

In studying the character of an individual, it is helpful to take into account the environment in which he lived. This not only reveals the influences which have had a part in moulding the man, but it places him before us in his native surroundings, where we

*Revell Company Prize Essay, 1902. McCormick Theological Seminary.

can see him think and act as he once did in life. Moreover, any man, who has held a prominent position, as Saul has done, would naturally effect some changes in the institutions with which he came in contact. Hence, in order to make a fair estimate of the individual, we must know something of these institutions at the beginning of his career; then, at the close, we can note the changes which he wrought and draw inferences as to how far these changes were affected by his personality. Let us, therefore, glance at the country occupied by the tribe of Benjamin, together with the civil and religious institutions with which it was associated.

1. *Topography.* Lying between Ephraim and Judah, Benjamin's territory consisted of an elevated plateau which sloped to the Jordan on the east. The greater part of the surface was about 2,000 feet above the sea and was broken by numerous hills—"a desolate and fatiguing extent of rocky platforms and ridges, of moorland strewn with boulders, and fields of shallow soil thickly mixed with stone—more fit for building barriers than for the cultivation of food" (G. A. Smith). Such country as this had a tendency to develop hardy warriors and rugged herdsmen, rather than peaceful agriculturists. Across its surface passed a number of public highways, over which travelers from Arabia, Jerusalem, Tyre and other cities came and went. This brought the inhabitants more in touch with the outside world, broadening their intelligence and stimulating their energy. It probably drew the people into more conflicts, because of the central position, and hence frequently called into use their military talents. Thus hardy, skillful soldiers were developed.

2. *Political Situation.* The period of Judges, which was just coming to a close, was a time of transition. The people were slowly accommodating themselves to the "Land of Promise." It took time for these descendants of slaves and desert wanderers to assume the bearing of a settled, organized people; and there was yet much to be done. Furthermore, they were not enjoying full and peaceable possession, as is shown by the numerous incursions of Philistines and Amonites. Internal unity was also lacking. In the absence of a stable, organized form of government, the only recourse of the people was to the temporary guidance of any capable leader who might offer his services. Such a plan had

been tried several times before. During the time of Gideon, a form of monarchy had even been attempted, but it failed through family dissensions of the principals. This unsettled state of affairs, together with a general lack of precedent in methods of organization, made the position of leader a very difficult and uncertain one.

3. *Religious and Moral Condition.* In matters of religion, there was also an uncertain outlook. While the noble Samuel had organized the prophets and established his judicial circuit, there seemed to be no prospect of permanency. His sons were not inclined to "walk in his ways," and the people did not care to trust their leadership. The moral character of these sons might be used as a criterion by which to estimate the whole people. For we can not imagine a very high state of morals among Saul's contemporaries, especially when we remember that Gibeah, one of their chief cities, had been at one time the scene of a cruel outrage, which brought punishment upon the whole tribe. With comparatively no government to enforce moral regulations, and many weak religious examples among the prophets, we can not expect our hero to have a very acute sense of right and wrong, nor a very high regard for Jehovah.

4. *Tribe and Family.* We have noted the effect of the rugged topography upon the character of the inhabitants, and we can appreciate, therefore, the words of Jacob to Benjamin, "Benjamin is a wolf that raveneth: in the morning he shall devour the prey and at even he shall divide the spoil." Among these hardy warriors, Kish, the father of Saul, had lived and prospered. The son, therefore, grew up in a comfortable home—although in this age of simple domestic life, it is not probable that his character was seriously weakened by the situation. Doubtless the father's affluent circumstances gave the son a local prestige. Here, he may have acquired a proud, independent spirit which was doubtless a foundation for the arrogant disobedience of later times. In these genial surroundings he was probably more favored than his successor, David; and yet, the more rugged life of the latter made him the stronger king. As there is no mention of older brethren, it may be inferred that Saul occupied first place in his father's household. As the estate was comparatively large, it would be necessary for this oldest son to assume part of the respon-

sibility of management. Here his oversight of the servants would be an initial experience in the choice and direction of men. This would tend to make him more able to select and arrange his soldiers when he assumed the leadership of the realm. And we remember that Saul *did* display unusual ability as a general. Thus, descending from a warrior tribe, having some experience as a leader of men, and possessing a commanding physique, this son of Kish seems to have had fair preparation for the high office to which he was to be anointed.

In order to get a clear picture of the simple life and customs of the time, we may observe our future king in the ordinary task of hunting his father's strayed asses. After a tedious and unsuccessful search from the Mountains of Ephraim through Wady Karama and Shalim, they reach Ramah by way of Zuph. Here, after being away three days, Saul thoughtfully considers the state of feelings of his father at home. He seems to anticipate the anxious paternal care; and, in order to allay these fears, he suggests a return "lest . . . father leave caring for the asses and take thought of us." While this indicates an affectionate and sympathetic nature, it also reveals lack of strength of will to persist in the search. In fact, the servant is more persistent, and suggests one more plan—viz., to consult Samuel the Seer. Aside from providing the customary gift for the consultation, no further ceremonies were necessary; and during the approach of Saul, the old prophet is divinely informed that this inquirer is to be the coming king of Israel. With this knowledge, the seer assures the favored inquirer that the asses are found and adds: "And on whom is all the desire of Israel? Is it not on thee?" (R. V. margin), to which Saul modestly replies, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore, then, speakest thou to me after this manner?" In this humble response we find evidence of a commendable trait—such as would be natural to a young man who had not yet held public position and who had no ardent desire for popular esteem. Hearing such a complimentary salutation from the man of God who was wise enough to announce the finding of the lost asses, this unsophisticated Benjamite might have considered himself much honored. Accordingly, his dignity might have risen to an exalted pitch.

But, instead, he received the greeting with the respectful bearing of a true gentleman. A more striking instance of this quiet, retiring nature comes a little later at Mizpah, where the Israelites were publicly casting lots for a king. On this occasion, when the son of Kish sees he is to be chosen, he seeks seclusion "among the stuff." In line with these instances, there is another which displays besides a reticent disposition. It was when he was questioned by his uncle after his first interview with Samuel, and he carefully refused to mention any of the facts which referred to his future. One biographer, in commenting upon this behavior, ascribes it to "the humility and modesty of a great mind." While this observation may be true in the first and last of the foregoing instances, it seems almost too eloquent for the conduct at the casting of lots. Here the "anointed" prince should have displayed more fortitude; for, already, he had received trustworthy assurance that the God of Israel was behind him. One of these assurances came from the "man of God," and had been attested by three convincing proofs. Later, the spirit of God had come "mightily upon him," so that his ecstasies caused his acquaintances to ask "Is Saul also among the prophets?" Along with these private testimonies of Divine sanction, the whole congregation was now making the public test—by lot. And when the "chosen one" saw that this test was in concurrence with the former assurances, he should have arisen boldly and accepted the responsibility. He would have shown thereby, an open faith in Jehovah and a firm strength of conviction. Instead, we see him shrinking, like a blushing school boy, from the gaze of his already loyal supporters. Surely this was no evidence that the "Lord had given him a change of heart." However, our criticism should not be so narrow as to leave out of account the extreme novelty of these circumstances. To this quiet rustic of Gibeah, who may have never beheld a royal personage, the responsibilities of the new position no doubt appeared quite appalling.

In this retiring disposition of the king, his enemies may have found a reason for fault-finding. For, before Saul has really assumed full control of affairs, the "sons of Belial" cry in ridicule, "How shall this man save us?" To these insults the "man" turns a deaf ear—thus displaying a magnanimous, lofty spirit. There was also a prudent motive in restraining his personal feel-

ings at this time. He needed to preserve peace within the realm until he could adjust himself more fully to the new environment. Thus, in the first stage of the king's experience, are displayed two signal virtues, prudence and self-restraint.

A certain amount of prudence is also manifest in waiting for a special opportunity to assume openly the position of leader. This opportunity arrived with the appearance of Nahash the Ammonite before Jabesh-gilead. His threat to put out the right eyes of all the citizens caused a wail to go up from the distracted people. When Saul hears of the cruel intent of the enemy, he is filled with indignation; the spirit of God "comes upon him mightily," and he comes boldly to the front. He shrewdly recognizes that the occasion will be such as to draw out the whole populace. He also displays cleverness in sending pieces of his slaughtered oxen as an alarm signal. This bloody token, accompanied with a summons in the name of "Saul and Samuel," brings out a strong force with which the enemy is routed. In the use of the old prophet's name in the summons, we find that there is still some evidence of hesitancy in assuming full command. Another reason might be that he wanted to show respect to his aged predecessor, although it is significant that his own name precedes Samuel's. Aside from the shrewd method of arousing the people, Saul displays, in the first public service, some marks of true generalship. He numbers and divides his forces; he sends messengers with a hopeful word to inspire confidence; and, like a real Christian hero, he gives the Lord credit for the victory. This heroic conduct establishes the complete loyalty of his constituents, who are now ready to slay the former critical enemies of the king; but in this case, as before, his magnanimity asserts itself and he declares "There shall not a man be put to death this day." So the people go up to Gilgal and reaffirm allegiance to their sovereign, amid the shouts of rejoicing and the smoke of peace offerings. In this scene the central figure is, without doubt, the king. Standing now among his united and loyal subjects, radiant in the full bloom of victory, the commanding stature of Saul is a worthy study for the poet:

"He slowly assumes

All his motions and habitudes kingly. The right hand replumed:
His black locks to their wonted composure, adjusted the swathes

Of his turban, and see . . .

he girds now his loins as before

And feels slow for the armlets of price, with the clasp set before.

He is *Saul*, ye remember, *in glory*—ere error had bent

The broad brow from the daily communion."

As we advance into the second stage of our hero's life, we find him planning to carry out the lofty purpose to which he was called, viz., to deliver his countrymen from their foreign oppressors. To this end, he collected a nucleus for a standing army; which fact was soon discovered by the Philistines, who at once assumed an aggressive attitude. The opposing forces were facing each other at Gilgal, where Samuel was to meet Saul and offer sacrifices for the favor of Jehovah. The prophet did not come at once and the king wondered. The enemy was strengthening his position and re-arranging his forces; while the men of Israel were becoming restless and fearful under the restraint. To the active general, with his victory over Ammon still in mind, and with the fact of decreasing ranks staring him in the face, the situation is such as to demand radical action. When the "set time" for the prophet's arrival expires, he can stand delay no longer. So he calls for the offerings and himself performs the ceremony. This act of outright disobedience is soon denounced by the man of God, who tells the impulsive sovereign that his "kingdom shall not continue," and that "the Lord hath appointed" another prince to succeed him. Again we must plead for consideration on behalf of the king—while we acknowledge, at the same time, his guilt. When we think how trying those long days of delay must have seemed to a man of his temperament, we can understand how he could, at last, persuade himself to attempt the presumptuous offering of sacrifice. Not possessing the abiding faith and sincere reverence of the seer, and probably aware that the neighboring heathen potentates of his rank claimed a similar right to sacrifice, he would see small harm in performing it himself at this critical juncture. For, he realized that his impatient soldiers were already deserting, and that the growing ranks of the enemy were almost ready to advance. But, notwithstanding these apparently practical reasons in favor of the step, we observe that it was not taken without conscientious scruples—he "forced himself" to make the offering, according to his own confession. That the error had a

serious phase, we must admit. While the immoral quality of the overt act was minor, yet it involved a vital principle. This principle may have been in the mind of the tardy prophet. He may have planned the delay in order to bring out the king's attitude toward Jehovah. The action of the sovereign at this time would tend to indicate something as to his future policy—whether it was to be self-centered, with the idea of worldly advantage only; or, whether it was to be God-centered, with due submission to *his* supreme will. We know that the outcome of the test implied a willful, secular attitude, which took no account of the divine decree. Doubtless, the real significance of the matter was not realized by the shallow religious mind of the offender. Of gigantic physique himself, he was not inclined to look to the "Father above" for further assistance. Still in the flush of his former vicory, for which he took much personal credit, he would feel that he was equally capable for this conflict. That he was *not* so qualified was evinced by the succeeding events. These gleams of a vain, independent spirit, standing in contrast with his earlier humility and reverence, mark the beginning of weakness.

The lack of respect for divine guidance was soon shown again, at Geba. The king had summoned Abiah, the priest, to consult Jehovah in regard to future steps in the Philistine campaign. But, while in the midst of the ceremony, he observed the panic aroused by Jonathan's stratagem in the camp of the enemy. His keen eye saw that now was the time to strike a blow; so he rushed away without obtaining the advice of Jehovah. This one rash movement was followed by others before the engagement ended. First, when he saw the extent of the rout, he knew the occasion was at hand for resenting the insults which the enemy had heaped upon him during the delay. In his selfish desire to gratify his passion, he so far forgot the human limitations of his soldiers as to exact from them a vow to take no refreshment as long as daylight lasted. The result of this unhumane command was that many were weakened beyond efficiency before night came on. Then, when the time limit of the vow was passed, the famished soldiers, after their long fast and arduous toil, violated a Mosaic statute by partaking of "flesh and blood" before properly preparing it. Another rash remark of the king's

on that occasion was made when it was found that some one had partaken presumptuously of refreshment. Then the thoughtless words were, "He shall surely die, though it be Jonathan, my son." And when the son stepped boldly forward to meet his fate, the father would have carried out his threat had it not been for the interference of the people. Saul seemed to think it necessary to carry out this threat, which involved his son's life, in order to establish a precedent in exact legal observances. This appears rather inconsistent in the light of some of his own former shortcomings. It also marks a growth in assertion of despotic power over former occasions. One commendable act in connection with this engagement was the erection of an altar, and the offering of sacrifice as a public acknowledgment of the assistance of Jehovah. Although there had been other successes, this was the "first altar that he built unto the Lord." Yet, even this act of respect may have contained more of fear and of desire for propitiation, than a genuine feeling of gratitude for the victory won. For, in the record, the building of the altar seems associated with the sin of the people in eating "with blood"—not with the celebration of the victory itself. At this period in the king's career, the unfitting qualities for office begin to overbalance the fitting ones—a rash, irreverent despot seems more in evidence than the meek, courageous general.

After numerous successful campaigns against "his enemies on every side," Saul came to the second stage of his degeneracy in the contest with Amalek. When Samuel came to advise the king as to the manner of the campaign, he seemed to be aware of this moral decline. He had observed the tendency toward disobedience to divine instruction in former expeditions, so, this time, he is very specific. He not only goes into details as to the treatment of the captured, but he again reminds Saul that—"The *Lord* sent *me* to anoint *thee* to be *king* over *his people*." In the remarkable victory which ensued the king evidently forgot his obligations to the God of Israel. He even ignored the "utterly-destroy" clause: for, in the heat of the conflict Agag was taken captive—unharméd. While we do not know who accomplished this task, it is hardly possible that Saul did it in person. Doubtless he had given the soldiers instruction to spare the king. At any rate, the capture of the fallen king marks the beginning of disobedience.

Since, aside from the property of the vanquished, *he* is the only person that was spared, it will be reasonable to infer that *Saul is either directly or indirectly responsible* for this first violation of the divine instruction; and, consequently, after the Amalekites had been "utterly destroyed," and the Israelite soldiers saw their king preserving a forbidden trophy for himself, that after such an example, they would see no harm in going into the deserted houses and seizing the valuable furnishings; or in driving home the ownerless cattle and sheep, as their own share in the campaign. Thus the king's disobedience opened the way for further disobedience among his soldiers.

When Samuel comes to rebuke the disobedient monarch, he begins with an insinuation which reveals his knowledge of the king's degeneracy. He intimates that he is no longer "little in his own eyes" as he was when made "king over Israel." After the prophet accuses him of "evil in the sight of the Lord," the offender manifests, by his replies, how far he has declined from the humble, magnanimous, and noble-hearted king of those earlier days. His very boldness in asserting that "I have obeyed," is a brazen presumption. Again, his cowardice in laying the guilt upon the people is only another indication of a shallow conscience. The *purpose* to which the captured animals was to be devoted was a clever falsehood; while the later confession "I have sinned," is one of "lip and not of heart." The real purpose of the confession comes out in the beseeching cry, "Yet honor me now before my people"—a repentance prompted not by sorrow for sin, but by a desire for popularity. This equivocated reply to the accusation did more than reveal the king's imperfections. It was an admission—possibly unconscious—that he could no longer command, from his subjects, full obedience to God's law. He was, therefore, no longer a capable ruler of the "chosen people," and his kingdom that day was "rent from him." Thus the second test of the kingly aspirant had revealed not only a lack of noble personal qualities, but a lack of decision and firmness as a ruler. A remark of Cornill seems pertinent here: "His whole character has a cast which I would almost call commonplace. The winning and all-compelling personality that sways men by moral conquest was quite lacking. He was a cavalier: but a *king* and *RULER* was needed for this position."

That Saul's weakness at this time was physical as well as moral was evident from the consideration shown him by the prophet and people. In spite of his divine rejection the people made no effort to depose him and select another sovereign; while even Samuel "mourned for Saul." Doubtless the people gratefully respected his military genius and service, and were willing to overlook the deficiencies: while the Man of God, though deploring his moral decline, sympathized with his human defects. Furthermore, we must bear in mind that the popular ideals for a king, during the time of that primitive monarchy, were not so thoroughly elaborated as those of to-day. At any rate, there was charitable allowance made for the moral, mental and physical deficiencies of this their first royal leader.

The subsequent mental state of Saul, after his rejection, is thus characterized by the sacred record: "Now the spirit of the Lord had departed from Saul and an evil spirit from the Lord troubled (marginal reading 'terrified') him." Whether this was a special divine act of punishment, or a natural consequence of the mental and physical condition, we are not specifically informed. There is no doubt but that such reverses as the king had lately experienced would have a depressing effect upon his mind—which at no time had given evidence of phenomenal strength. Denounced by Samuel, rejected by God, smitten by conscience—all of these things, acting upon the proud, self-willed and passionate nature, would tend naturally to make him fretful, morose and suspicious. And as Saul was now no longer a young man, we may justly conclude that the nervous strain of many campaigns, together with the advancing years, would undermine, to a certain extent, his mental structure—which at first had been no more than normal. We may say, therefore, that both psychical and physical causes combined to increase his despondency and ill-temper. When these frenzies became more numerous, a remedy was found in the sweet strains from the harp of the "son of Jesse."

In his relationship to this "Sweet Singer of Israel," are revealed some further weaknesses in the character of Saul. Although at first soothed and won by the music and personality of David, the impressionable monarch soon began to be resentful. After the triumph over Goliath and the succeeding heroic conduct of the

youth, his attitude toward him became open jealousy. Following this came a hateful envy; from which it was only a step to attempted murder. The intense feeling at this stage is implied in the threat "I will smite David *even to the wall*." Along with these emotions there was evidence of dishonesty and fickleness in the case of the unfulfilled matrimonial promise of his daughter Merab to David. Not keeping this first promise, he made another—killing of the one hundred Philistines for the hand of Michal, the other daughter. This seems to display a cruel and merciless spirit. For he does not make this second proposition as a matter of state policy. It is either a plan to expose David to danger, or merely the gratification of a heartless whim. The strength of this hatred is later shown when David has become a member of his family. Although it might be thought that this new family relationship would lessen the feeling of animosity, it seems to have intensified it. This second attempt at the life of his rival was thwarted only by a clever stratagem of his daughter. After this he was open in his murderous intentions—even issuing similar malicious commands to his soldiers. His savage jealousy became a ruling passion, leading him to a campaign in search of David, who had fled from his presence. The succeeding events offer no new suggestions save to show the breadth of the murderous passion, which even went out towards his son Jonathan (at the Feast of the New Moon), and which later brought the sword of Edom against the eighty-five priests of Nob. In the latter instance his bloody ardor was not cooled by the refusal of his own men to perpetrate the deed. So he had to turn to the Edomite, who carried out the cruel purpose with precision.

The two instances where David spares Saul's life show some additional phases of character. When the king saw the generous forgiving spirit of his successor to the throne, he wept and really seemed penitent. However, he was shrewd enough to obtain from the lenient Bethlehemite an oath to spare his descendants. But even this friendly attitude did not last. David was reluctant to trust him after the second promise; so he removed from Israelite domain to Gath. These moments of penitence in the life of Saul, show that he was still susceptible to generous impulses. But they were merely impulses, soon to be forgotten. They are proof, however, of the unstable vacillating

resolution, which has become quite prominent in the latter part of his life. The tenderness manifested in blessing David at the last meeting is almost pathetic, and it suggests a stratum of feeling which only cropped out a few times. Another instance of it was when Amalek was to be destroyed. Then he thoughtfully warned the Kenites, who had been friendly to Israel, in order that they might make their escape. Yet, these are only faint pulsations from the heart of the younger Saul.

Through all these years, when the king was trying to capture his rival, he must have possessed all of the ordinary intellectual faculties. For instance, he still retained some interest in the country's welfare, since he forsook this private pursuit once in order to drive back the Philistines. Then, the very fact that he had numerous followers is an evidence that he was regarded as a responsible leader. Noting this, therefore, we must remember that his passion was such as would rise in the heart of a *sane* man; for the people would not have respected his leadership, if he had been entirely unbalanced mentally. Consequently, it is fair to conclude that, in a moral sense, Saul was surely responsible for all his varying phases of conduct.

In connection with the last battle with the Philistines the signal feature is the *despair* of the king. This mood had been growing upon him. In his last two interviews with David, he had shown signs of resignation to fate. Evidently, he began to see the futility of fighting against the plans of Jehovah. Now, when the Lord refused to answer him, "neither by dreams, nor by Urim, nor by prophets;" and when even the witch of En-dor had echoed his doom, it was only natural that his view of the situation should be gloomy. Although he complained to the shade of Samuel that "God had deserted" him, yet some of his old valor must have returned when the time for battle approached. For here there is an intimation, in the brief record, of a very stubborn defense. This would not have been the case unless the king, by his own genius and personal example, had inspired courage in his troops. When finally the battle begins to be "sore," he gives some indication of the old proud spirit which had often prompted him to act. His excuse, to avoid the sword thrust of the "uncircumcised," shows a disdainful reluctance to face the common fate of the warrior,—death at the hands of an enemy. Yet, when we think

of this chivalrous nature, accustomed to the triumphs of years of service, now realizing that his career as a ruler was at an end, and knowing full well that death would come later by the hand of the foe, we can make some allowance for his premature method of suppressing all these numerous forebodings of disgrace. We can understand how this haughty soul, which would be jealous of the victory of a shepherd-boy, would also shrink in terror from ignominious defeat; and in circumstances such as the above would not scruple to hasten, with his own hand, the death which seemed inevitable.

By way of a summary we may note, first, the development and decline of the moral virtues in our subject. We can start with the simple act of faithful domestic duty in seeking the asses; then observe the fervent zeal in driving Nahash from Jabesh-Gilead. Which notoriety gives rise to haughtiness, ending in irreverence in offering the sacrifice at Gilgal. From this lesser disobedient act, to the greater one when Amalek was taken, is not a far decline. All of these steps have a tendency to lead him away from the broad unselfish effort of national defense and development, downward toward the narrow, selfish end of personal honor and enrichment. At this point, after the fall of Goliath, jealousy of a rival hero was only the natural outgrowth of a selfish mind. Next, after this came hatred and malice. These led to thoughts of murder; which later became a ruling passion, extending not only to the rival for kingly honor, but threatening also the life of a noble son, and bringing death to eighty-five priests and several soldiers. Then, at last, when falsehood, duplicity and merciless coercion had resulted in both humiliating defeat and divine rejection, it was only a natural consequence that remorse should come in and prompt the ignoble leap into suicide.

Along with this dark cloud of character which enshrouds our hero there is seen occasionally a brighter lining of varying softness. The early humility, prudence and self-restraint; the magnanimous treatment of enemies; the conscientious struggle before the first disobedience—all these give a roseate hue to the earlier period. But the harsh feelings of the later years darken the view, until there are only occasional mellow gleams, such as the kindly impulses toward David, when he spared the royal life.

In the condition of national affairs after Saul's death, we may note some effects of his character. (1) The military power of Israel had undergone a profitable discipline due to the signal military genius of the leader. David who later made use of this power thus shows his appreciation of it:

"How are the mighty fallen."

"The sword of Saul returned not empty."

"Saul and Jonathan were pleasant in their lives,
And in their death they were not divided.
They were swifter than eagles.
They were stronger than lions."

And this lament of the poet-king is but an expression of the sentiment of the whole people. (2) That Saul was not a profoundly religious man is shown by the stagnant condition of religious life during his reign. His one advance step was the altar erected after the defeat of the Philistines. His whole attitude toward Jehovah and the forms of worship reveal a shallow religious nature; and what might be expected as a natural accompaniment, was a correspondingly superficial moral sense. (3) In the realm of intellect, it may be observed that there were noble aims and lofty ideals—but not the mental breadth for realizing them. Cornill points out the king's inability to cope with the whole problem of kingdom-construction, and his "lack of appreciation of the true character of Israel in her *religious* function in universal history."

"How are the mighty fallen in the midst of the battle."

This line from David's lament seems an appropriate epitaph for the first king of Israel. "Mighty" only in the narrow sphere of "battle," he fell, defeated before the onslaught of wide and much misunderstood kingly responsibilities.

PROVISIONS FOR MERCY IN ISRAELITISH LAW.

ROBERT HASTINGS NICHOLS, BINGAMTON, N. Y.

The conventional idea concerning Israelitish law, held by those who have not large knowledge of its details, makes much of its rigor and sternness. The Hebrew legislation is not commonly thought of as strongly encouraging and strictly enjoining a large degree of humanity and kindness between man and man. The services of that legislation in showing to man a higher ideal of righteousness of life, in educating the conscience to a keener sense of exact duty, are generally acknowledged. But we do not often hear the Israelitish law recognized as having done much for the finer and higher side of ethical progress, by setting forth an ideal of gentleness and mercy, of brotherly fellow-feeling and brotherly conduct, and by leading the nation of Israel toward its realization.

Yet one who possessed only a general knowledge of that law, and did a little reflection upon it, might expect *a priori* to find such nobler elements in it. A body of laws which contains that vastly significant sentence, "Thou shalt love thy neighbor as thyself," and bases this commandment on the solemn declaration of the Israelites' special religious privileges, "I am Jehovah" (Lev. xix. 18), surely promises something in the way of statutes of kindness. And again, from a body of law which sets forth love to God, not fear of him, or merely strict obedience to him, as its fundamental conception, one would be apt to expect a considerable development of the idea of love to man.

Coming to the details of the legislation, then, we are not surprised at finding in it an impressive number of merciful and humane enactments. I think that it may safely be asserted that no nation of antiquity possessed a body of law so rich in these ennobling elements as did the Israelites. No other national code holds up so fine and lofty an ideal of kindly, gentle, courteous living. No other national code did so much for the development among its people of this side of man's life with his fellow-men. We can see in the Israelitish legislation a substantial contribution to the growth of those parts of the conduct of men toward each other on which Christianity laid its great emphasis, and, there-

fore, in it we can discern a notable part in the preparation for the ideal ethics of Christ's religion.

Taking up a systematic exhibition of these humane elements of Israelitish law, we may first treat of its provisions for securing kindly treatment of the weaker classes of society. And here, of course, the poor are conspicuous. The organization of society, as laid down in the law, contemplated the continual presence of the poor. This idea is explicitly stated in Deuteronomy, "The poor will never cease out of the land" (xv. 11). The law makes no attempt to abolish poverty; it does strive to diminish it, and it strives yet more to secure a mitigation of its hardships. It contains specific enactments for the relief of the poor. It contains also repeated injunctions calling for and encouraging kindly treatment of them in general; and, in fact, the purpose of all the legislation regarding the poor, as was also the case in that regarding other weaker social classes, was to bring about a state of society in which kindness to them should be prevalent, independently of any legal requirements. In the law Jehovah reveals himself as considering the poor and the necessities of their situation, and as desiring to educate the nation up to something like his feeling for them.

The Israelite was forbidden to make a clean harvest of his grain and his fruit. He must pass by uncut the corners of his grain fields, and leave on the ground the stalks missed in the first raking; he must not pluck his fruit clean, or gather what fell of itself. The "gleanings" he must leave for the poor (Lev. xix. 9-10; Deut. xxiv. 19-22). Furthermore, there is a commandment evidently designed in part to allow the poor man to satisfy his hunger by plucking fruit or grain in his hands as he passed through fields and vineyards (Deut. xxiii. 24). No poor man was to be permitted to starve while the fields were full of food. The institution of the sabbatical year was also intended for the relief of the poor. Every seventh year the fields and vineyards and oliveyards must lie fallow, and what sprang up in them was the right of the poor man (Ex. xxiii. 10, 11; cf. Lev. xxv. 6, 7, 20-22). The Israelite was thus periodically forcibly deterred from a pursuit of gain so eager that he could not "consider the poor." Again, the prohibition of the taking of interest from a Hebrew is explicitly said to be meant to protect and help the poor

man (Ex. xxii. 25; Lev. xxv. 36, 37; cf. Deut. xxiii. 19, 20). And though this purpose is not always stated, it is evident in many of the other laws regarding financial transactions, which are hereafter to be treated. Lastly, enactments which must, it would seem, have been regarded by the Israelites as conspicuously testifying to Jehovah's care for the poor are those which made the requirements of sacrifice easier for the poor man (Lev. v. 7, 11; xiv. 21, 22; xxvii. 8).

Aside from these definite statutes requiring specific acts for the benefit of the poor, there are, as has been said, injunctions calling for merciful conduct in general toward them. The Israelite was specially warned to guard the poor man's right to justice (Ex. xxiii. 6)—a law requiring a consideration for the poor and an impartiality in the administration of law which must have been unknown among the neighboring peoples of the time, as the mercenariness of Oriental justice even to-day may show. Generous charity to the poor is commanded in Leviticus (xxv. 35-37). And in Deuteronomy this command is found again, expanded and deepened in accordance with the peculiar benevolence and spirituality of the book (xv. 7-11). The Israelite is exhorted to give to the poor liberally, and to give with a glad ungrudging heart. And he is assured that the blessing of Jehovah will rest upon him for such action. Here, as elsewhere (Ex. xxii. 27; Lev. xix. 10), Jehovah's regarding of the poor is emphasized, as a means of bringing the nation to kindness to them.*

In close connection with the poor may be mentioned the widows and orphans. They are coupled with the poor in several laws, and since they probably were in most cases actually poor, the provisions regarding the poor in general might have sufficed for them. But the widow and orphan are specially mentioned by the law as objects of kindly treatment. Jehovah is said to take special thought for them (Ex. xxii. 23, 24; Deut. x. 18), and the Israelite is bidden to be of the same spirit. He is commanded to see that justice is done them, and this duty is enforced on him with a curse for its neglect (Deut. xxiv. 17; xxvii. 19). All unkindness to them is strictly forbidden, under pain of severest

*There are other general laws tending to the relief of the poor, which are later discussed. The laws so far cited are those specially designed for this object.

punishment from Jehovah (Ex. xxii. 22-24). The widow's garment may not be taken as security for a loan (Deut. xxiv. 17), as was allowed, with limitations, in other cases. The widow and orphan are specially mentioned as recipients of the gleanings (Deut. xxiv. 19-22), and the tithes of the third year were for them, with the Levite and the sojourner (Deut. xiv. 28, 29; xxvi. 12, 13). It is easy to see that laws designed for the relief of cases of need so appealing as those of the widow and orphan would be powerful instruments for the strengthening of that spirit of kindness among men which, as has been said, the law of mercy was intended to develop.

Another class which the law guarded was that of hired servants, who might be Israelites or sojourners (Deut. xxiv. 14). In a more or less primitive community, where slavery existed, there was, of course, nothing like a "labor question;" but what paid workers were to be found were protected in their rights. They were not to be oppressed in any way (Deut. xxiv. 14). They must receive their wages on the day of their work (Deut. xxiv. 14, 15; Lev. xix. 13)—a provision which must have meant much to many a poor toiler, and have done much to repress social wrong. They were to have a share in the yield of the fields in the sabbatical fallow year (Lev. xxv. 6).

Since these two classes, the poor and the hired servants, were almost entirely Israelites,* and we next pass to a class composed almost entirely of non-Israelites, we may here pause a moment to mention the general reason underlying these commands of mercy toward weaker fellow-Israelites. It lies in the relations of the people to Jehovah. Each of the chosen people was a friend of him. There was no difference between Israelites in his sight (Deut. x. 17). He had brought the whole nation, both strong and weak, rich and poor, out of Egypt, and placed them all in the land of promise. All were his peculiar friends and servants, and all were, therefore, deserving of respect and kindness from their fellows (cf. Lev. xix. 10; xxv. 36, 38; Deut. xv. 9, 10; xxiv. 18, 19, 22).

*The legislation regarding the poor contemplates Hebrew poor, and from Lev. xix. 13 it may be inferred that the legislation regarding hired servants contemplated Hebrews also. "Sojourners" are separately dealt with by the law.

A third class protected by the law was that of the "sojourner" (גֵּר).^{*} As is well known, the "ger" was a stranger who had left his own tribe and lived under the protection of a family or tribe to which he did not belong. He was not necessarily a non-Israelite, but the language of the law indicates that he usually was such. His position, in a semi-civilized community, was perilous, for he had no natural defenders. He must depend upon the kindness of those with whom he dwelt, and here the law steps in to assure him of such kindness. The Israelite is more than once commanded to hold himself from doing any wrong to the sojourner, and reminded that his fathers were sojourners in Egypt, in order to rouse in him a fellow-feeling for the stranger in his land, and thus secure obedience to the command (Ex. xxii. 21; xxiii. 9; Lev. xix. 33, 34; Deut. i. 16; xxiv. 17, 18). Nay more, he must go beyond mere negative abstaining from wronging the stranger; he is bidden to "love the sojourner" (Deut. x. 18, 19). The law must be the same for sojourner as for home-born (Lev. xxiv. 22; cf. Num. ix. 14; xv. 14-16, 29),^{*} and strict justice must be done the sojourner before the law (Deut. i. 16; xxiv. 17, 18; xxvii. 19)—provisions that put the Israelitish state in advance of some modern civilized nations, in the treatment of foreigners. The sojourner must have a share in the gleanings (Lev. xix. 9, 10; Deut. xxiv. 19-22), and in the tithes of the third year (Deut. xvi. 11; xiv. 29); he is to participate in the joy of the feast of weeks (Deut. xvi. 11), and the Sabbath rest is ordained partly for his benefit (Ex. xxiii. 12).[†] We are accustomed to think of the Israelites as a nation of narrow sympathies, despising all foreigners and thinking it no wrong to ill-treat them. Doubtless certain things in their later history give some ground for this view of them. But that it is not the whole truth is easy to see from their possessing early in their national life laws prescribing a treatment of foreigners so just, so generous, so kindly. The Israelites had laws a long way in advance of the alien legislation of other early peoples. And the foreigner enjoyed among them a unique

^{*}There was an exception to this in the case of interest, which could be exacted of a foreigner, not of a Hebrew (Deut. xxiii. 19-20).

[†]As the sojourner was obliged to adopt the religion of the land where he dwelt, these laws of religious privilege represent obligations resting on him as well as privileges enjoyed.

degree of protection and kindness. The fundamental idea of these laws requiring kindness to the stranger has already been hinted at. It is Jehovah's attitude toward him, as in the case of the laws requiring kindness to Israelites. "Jehovah, your God, . . . he . . . loveth the sojourner" (Deut. x. 18), says Deuteronomy, and goes on to say that Jehovah's people must imitate him here—"Love ye therefore the sojourner" (Deut. x. 19).

With all these humane statutes, the existence of slavery, with all its attendant deprivations and sorrows, seems to us in sharp discord. We are not interested to make an apology for its presence in so early a society as that of the Israelites. It was there, as in all the rest of the world in those days. But we are glad to find the Israelitish law here also true to its general merciful spirit, and seeking in many ways to ease the galling of the slave's chains. There were, it is true, certain things apart from legal provisions which made slavery less of an evil in Israel than in other nations. Slaves were comparatively few, and the slave trade, source of slavery's worst terrors, cannot have been extensive, for slave-markets are not mentioned in the Old Testament. And the primitive state of the community, making owners share in the slaves' work, prevented the worst cruelties and injustice.* But the humane divine law did the most to lighten the slave's hard lot.

The slave among the Israelites, whether an Israelite or a foreigner, was an ordinary slave, the chattel of his master, subject to sale to an Israelite or a foreigner,† to giving away, and to inheritance.‡ He could be acquired by purchase, by capture in war, by his own selling of himself, or by virtue of his being a child of a slave. All the essential hardships of the slave's lot were thus present. Yet he was not despised by the law, as among the Greeks and Romans. The master was not permitted to kill the slave, under penalty of death for so doing (Ex. xxi. 20).§ A

*Harper, *Com. on Deut.*, p. 424.

†Except in the cases of a female Israelite slave made a subordinate wife, and of a female captive made a wife and afterward turned away.

‡The right of an Israelite slave to emancipation after six years of course somewhat qualifies this statement.

§But if a slave struck by his master lived a day or two and then died, the master was not punished (Ex. xxi. 21). Harper (*Com. on Deut.*, p. 425) thinks that this provision rests on the theory that death was thus shown not to have been intended.

slave maimed in eye or tooth by his master must be freed (Ex. xxi. 26, 27). The slave had his share in the joy of the feast of weeks (Deut. xvi. 11), and in the sacrificial feasts (Deut. xii. 12), in the fruit of the sabbatical fallow year (Lev. xxv. 6), and in the Sabbath rest (Ex. xxiii. 12), which indeed in the view of Deuteronomy was designed partly for his benefit (Deut. v. 14). The enjoyment of these religious privileges meant, to be sure, that the foreign-born slave was compelled to adopt the Israelite religion, which seems to the modern conscience an oppression. But the heathen left his gods when he left his land, and when carried into a foreign country he had no scruple about worshipping its god. This adoption of the religion of Israel made the non-Israelite slaves in a real sense brethren of their masters, and secured for them a position and merciful treatment which could not otherwise have been theirs. A very significant and very advanced provision is that which forbids the surrendering of a fugitive slave to his master, and demands for him liberty and kindly treatment (Deut. xxiii. 15, 16). This would do much to make the slave's life easier, by constraining the master so to act toward him that he would not be inclined to run away. The dreadful lot of the female captive of war was mitigated by statutes requiring that she should be allowed a month's mourning for her people before her captor could marry her, and that if he wished afterward to be rid of her he might not sell her, but must let her go free (Deut. xxi. 10ff). This seems like a very small degree of mercy, but compared with the condition of the female captive in other nations, where she had no rights at all, it is seen to be a long step in humanity and something like chivalry.

Except this last, the laws so far considered are for slaves of any nationality, Israelitish or foreign alike. But to the Israelitish slave the law was still kinder. An Israelite was not to be made to endure the lowest degradation of slavery, or to do the meanest work. He was rather to be treated as a hired servant (Lev. xxv. 39-43). The law's care for an Israelite woman sold by her father to be a concubine for her purchaser or his son deserves mention. She was protected by laws which seem to us a very small relief for a horrible state of affairs, but which, viewed in the light of the customs of the time, appear as a considerable step forward (Ex. xxi. 7-11). Above all, there was for the Israelite the great relief

of the right to emancipation after six years. When he had served so long, he might claim his freedom in the seventh year, taking his wife, if he had her before enslavement (Ex. xxi. 2-4; Deut. xv. 12),* or, if he chose, might make himself a life-long slave (Ex. xxi. 5, 6; Deut. xv. 16, 17). And when the slave was freed, his master was to assist him with gifts to make a fresh start in life (Deut. xv. 13, 14). The law of Leviticus adds a provision for the emancipation of slaves at the year of jubilee, when they and their families were to go free and return to their hereditary properties (Lev. xxv. 40-42). And the Levitical law also provides that a Hebrew who has sold himself to a foreigner is to be treated kindly, and may be redeemed by a kinsman at any time, on payment of a sum determined by the number of years remaining before the jubilee (Lev. xxv. 47-55).

When these laws are considered together, it will be seen that the Israelitish legislation regarding slavery, and therefore the Israelitish spirit regarding the slave, was incomparably juster and kinder than was the case anywhere else in the ancient world, and that the life of the slave among the Israelites must have been far happier than in any other nation of the time. The law of slavery is evidently based on a recognition of the rights of slaves as men and women, a thing hardly found elsewhere than in Israel. Few things seem more certain evidences of the divine character of the Israelitish law than its merciful provision regarding slavery, springing ultimately as they do from the perception of the sacredness of the human soul and of human life, and pointing toward that abolition of bondage which Christianity always brings about.

Leaving the protection of the weaker classes of society, we may next take up certain provisions intended to prevent inhumanity in the administration of law. The family of a criminal was not to suffer with him (Deut. xxiv. 16). When punishment by flogging was ordered, it must be inflicted in the presence of the judge, and forty stripes was the maximum. This in itself was a merciful provision, but the reason appended shows a still finer kind of mercy. It was so commanded that the criminal should not become an object of contempt, "lest . . . thy brother should seem

*In Deuteronomy the right of emancipation is given to the female slave also. Jeremiah (xxxiv. 8-22) complains of violations of this law.

vile unto thee" (Deut. xxv. 2, 3). The testimony of one witness was not sufficient to procure the infliction of the death penalty (Num. xxxv. 30; Deut. xix. 15)*—certainly a humane law, when the ruthless and hasty justice of a semi-civilized community is considered. But most important of these elements of mercy in the administration of law was the institution of the six cities of refuge, whither he who had killed another unintentionally might flee and be safe (Num. xxxv. 9-15, 22-28; Deut. xix. 4-13). There must be a trial, to ascertain whether the killing were really unintentional, but meanwhile, and afterward if he were adjudged guiltless, the slayer was secure within the refuge. To appreciate the value of this institution, we must remember that the punishment of murder was the taking of the slayer's life by the nearest relative. With such rude methods of justice, naturally swift and passionate, the innocent would have been likely often to suffer, but for the cities of refuge ordained by this humane section of the law. These various merciful qualifications of the administration of law must have done much in the rude early Israelite times, accustomed to cruelty and injustice of various sorts in the forms of law, to cultivate a juster and kinder spirit and conduct.

We may next consider certain provisions for mercy in the laws regarding financial transactions. Money-lending is certainly a place where kindness and its opposite may find large room for exercise. To be sure, since the taking of interest from a fellow-Israelite was prohibited (Ex. xxii. 25; Lev. xxv. 36-37; Deut. xxiii. 19-20), and since effectual safeguards against excessive debt, such as are hereafter described, existed, the possibilities of oppression by creditors were far more limited than elsewhere in the ancient world. Still there was room for it, and here the law interposes, emphatically on the side of mercy and the poor debtor. An outer garment taken as security from a poor man must be restored before sundown, that he might sleep in it (Ex. xxii. 26, 27; Deut. xxiv. 12, 13). The poor man had no coverings at night beyond his ordinary clothes, and without his garment would suffer in the cold nights of Palestine. As before said, a widow's clothes might not in any case be taken in security (Deut. xxiv. 17). Nor might the hand mill for making the daily supply of flour, or the upper millstone, be so taken, for this would be de-

*Deuteronomy extends this law to *any* crime.

priving the debtor of his means of living, taking "life to pledge" (Deut. xxiv. 6). Best of all, security might not be forcibly taken from a debtor's house. The creditor must stand without, and have the pledge brought forth to him (Deut. xxiv. 10, 11). The poor man's house was sacred. This is a rarely useful provision, defending the debtor from the greed which the sight of his possessions might arouse in the creditor, and from the rich man's unfeeling and positively harmful contempt for his poor belongings, and demanding true courtesy in dealing with the poor. Underlying all these merciful commands, and expressed with some of them, is the motive of imitating Jehovah's kindness to the poor and weak—"for I am gracious" (Ex. xxii. 27; cf. Lev. xxv. 38; Deut. xxiv. 13, 18).

A notably merciful element in the law is that prescribing the release from debt in the sabbatical year. At the end of every seventh year there was to be a general remission of debts due from Israelites, though they might still be exacted of foreigners, the motive clearly being compassion for the unfortunate in the nation (Deut. xv. 1-3). Somewhat akin to this is the legislation in Leviticus regarding the redemption of property in the year of jubilee. In that year every purchaser of property was obliged to return it to the original owner (Lev. xxv. 10, 13, 28), except in the case of house-property in walled cities.* Land might not be sold outright, for it was Jehovah's (Lev. xxv. 23). Even if desirous of selling, the owner might only grant a sort of lease, the price to be fixed by the number of crops due before the jubilee (Lev. xxv. 15, 16). If a man were forced by poverty to sell his land, his kinsman must redeem it (Lev. xxv. 25), or if he had none, and grew rich enough (Lev. xxv. 26, 27), he might redeem it himself, for a proper price (Lev. xxv. 31). House-property in villages was subject to the same law as land (Lev. xxv. 31). Most careful precaution was thus taken to protect men from being permanently impoverished.

Two more sorts of provisions for mercy remain to be cited. First, we may mention a rarely humane sort, for the defense of animals. The rest of the Sabbath was for them, as well as for men (Ex. xxiii. 12; Deut. v. 14). They are to share in the fruit of

*This might be sold in perpetuity, with a right of redemption for one year from the sale (Lev. xxv. 29-30).

the fields in the sabbatical fallow year (Ex. xxiii. 11; Lev. xxv. 7). In the robbing of nests, the mother-bird must be spared, the motive evidently being the sacredness of the parental relation (Deut. xxii. 6, 7). A similar feeling probably lay at the root of the prohibition of the boiling of a kid in its mother's milk (Ex. xxiii. 19; xxxiv. 26; Deut. xiv. 21). The ox treading out the grain on the threshing floor was not to be muzzled (Deut. xxv. 4). And a fallen animal must always be lifted up (Deut. xxii. 4). It is obvious that in the case of animals, as in other cases, the relation to Jehovah is the fundamental motive of kindness. Jehovah, the creator, loves his creatures, high or low in the scale of being, and his people are to include animals as well as men in the merciful conduct which love for him inspires. The animals are not mere machines, to be used until worn out and then thrown away, but are entitled to a share in the consideration which the Israelites had for their brothers in the nation and other fellow-men.

Finally, there are in the law certain prescriptions of neighborly kindness. Houses must have railings round the roofs, to guard against any one's falling (Deut. xxii. 8)—a merciful precaution, and very necessary for eastern life, where many accidents occur through the habit of sitting and sleeping on the flat roof. Here the principle is that every one of Jehovah's people is precious to him, and that they must guard one another. Oppression and robbery, and hate, grudges and revenge were strictly forbidden among Israelites (Lev. xix. 13, 17, 18). Kindness to the deaf and blind was commanded (Lev. xix. 14). Lost property, in stray cattle or of any other sort, must be at once restored to its owner, and a fallen animal belonging to another must be lifted up (Deut. xxii. 1-4). Lastly—and this is one of the noblest commandments in the law—estrangement between Hebrews was not to prevent duties of neighborly kindness (Ex. xxiii. 4, 5).

This completes the setting forth of the humane and kindly elements of the Israelitish law. And since the purpose of this article has been only to do what has been heretofore somewhat neglected, at least in more popular discussions of the law, that is, to show just how rich it is in provisions for mercy, we may here close our treatment of the matter. Certainly enough has been brought forward to confirm what was said at the outset concern-

ing the quantity, the quality, and the usefulness of these merciful statutes of Israel.

One concluding remark may be made, however. It is interesting to note again, what has been repeatedly pointed out in the course of our discussion, that many of these provisions for mercy explicitly, and all implicitly, are based in some way upon the character of the God of Israel. His love, his care for all his chosen people and all others of his creatures, his gracious observation of all the details of their lives, his affectionate consideration of their needs, his specially kindly thought for the weak and helpless, underlie and are plainly revealed in these merciful enactments. The law shows mercy as required of men because of his mercy, as well as righteousness because of his righteousness. It would be interesting to go into the question of whether, in consequence of this part of the law, there may not have been in Israel a clearer perception of the love of God than is often thought. But such a discussion lies outside the proper limits of this article.

Current Biblical Thought.

Two New Phoenician Inscriptions.

In the second number of the *Zeitschrift für alttestamentliche Wissenschaft* for 1902, STADE comments on certain expressions found in two recently unearthed Phoenician inscriptions. Their interest to students of the Bible makes them worthy of brief mention.

The first is the opening of an eleven-line dedicatory inscription found in Sardinia last year. The first three words are

לֵאדֹרִן הָאֱלֹהִים הַקֹּדֶשׁ.

Of course the Hebrew equivalent for the second word could only be the divine name Ha-Elohim, so that it means

"To the Lord, the holy god,"

and thus furnishes us with a new and indisputable instance of the construction as a singular noun of the divine name with a plural form. For the entire phrase STADE well compares I. Sam. vi. 20, where the men of Beth-shemesh ask, "Who is able to stand before the LORD, this holy God?"

"The Second Priest."

In the inscription on the tomb of a priest of Carthage, STADE, following CLERMONT-GANNEAU, thinks that we may have a parallel to the expression "the second priest," used for example in II. Kings xxv. 18, to designate the office held by Zephaniah, the priest next in rank to Seraiah, "the chief priest." The ancestry of the Carthaginian priest is traced back on his tomb through four generations, of which

the first two bear the title הַשֵּׁנִי, while the last two are termed "chief of the priests." It would seem at first glance to be very evident that in the priesthood of some Carthaginian cult there was, besides a chief priest, also a second priest, just as in the temple at Jerusalem. The only difficulty lies in the omission of the word *priest* both times before the word הַשֵּׁנִי, which, if an ordinal numeral "second" (written for (הַשֵּׁנִי)), would hardly be expected to stand without its substantive. Even if we adopt STADE's suggestion that it may be the active participle in the sense of "to be second" (cf. δευτεροῦντα in the LXX. of Jer. lii. 24), the difficulty seems to remain, why was the word *priest* omitted? So that it is possible that this parallel may have to be given up. At least, however, as STADE remarks, the inscription proves that at Carthage, as among other Semites, the genealogical principle was strictly maintained in the succession to high sacerdotal office.

"He Brake The Battle."

Probably many readers of the Psalms have shared the same feeling, a feeling of surprise, whenever in Ps. lxxvi. they reached the word *battle* in verse 3: "there he brake the arrows of the bow, the shield, the sword and the battle." A little reflection, however, enables one to realize that after all the expression is a figure of speech (*battle for implements of battle*) no more bold than many other similar figures throughout the Old Testament. Hosea uses the same word in the

same sense where he declares that God "will not save by bow, nor by sword, nor by battle, by horses, nor by horsemen" (i. 7).

Prof. HOUTSMA, in the same number of the same magazine, has advanced the opinion that the word

מלחמה *milchamah*, translated *battle* in these two passages, is not a figure of speech, but is properly speaking the name of a weapon, that weapon namely, which Resheph, a Phœnician god of the thunder-storm, was pictured as hurling. A reference to the margin of the R. V. will reveal the fact that the expression translated in the text as *arrows* means primarily *fiery shafts* or *lightnings*. It is in fact none other than the word *resheph* in a plural form. Now, says HOUTSMA, this word ought to be singular and follow the word *bow*, so that the passage would mean, In Zion Jehovah destroyed the bow of Resheph and his shield, his sword and his *milchamah*—his characteristic weapon as thunder-god.

To support this fabric of conjecture, HOUTSMA has no other passage containing the word *milchamah*, but he calls to his aid the words **לחום**, *lechum*, and **לחם**, *lechem*, both from the same root as *milchamah*. Of these, the former is entered in our dictionaries as an obscure word, and a comparison of the different renderings of it in our R. V. (Job xx. 23—last word; and Zeph. i. 17—next to the last word), will reveal the difficulty our translators have experienced with this word. If we are to believe the Dutch professor, the former passage should be rendered, "He shall rain it upon him *by means of the sudden gust of wind*;" that is to say, this word *lechum* "designates the means by which the rain pours itself out, the sudden gust which

tears the clouds apart, called forth by the *milchamah* or weapon of the storm-god."

The fact that this meaning, though suitable in Job, is utterly unsuitable in Zephaniah, militates seriously against it, though HOUTSMA merely dismisses this passage with the remark that it "does not come into consideration here." He turns, however, the more eagerly to Deut. xxxii. 24, where he is able again to point to the collocation of this same root

לחם with the word *resheph*. Among the curses that shall light upon unfaithful Israel, we read that they shall be "devoured with burning heat," or "burning coals" (R. V. text and margin). The latter word will be recognized at once as *resheph*, the same that we met in Ps. lxxvi. And the word translated "devoured"

is **לחמי**. Of this HOUTSMA says: "Evidently here also is meant the desolating hurricane with its accompanying downpour."

Finally, in the interesting narrative of the dream that the Midianite soldier told his companion whilst Gideon overheard, HOUTSMA sees in the **צלול לחם שערים**, the "cake of barley bread," according to our versions, rather a "whizzing of the hurricane of the rain-storm," a translation probably justified if the point in debate, the meaning of **לחם** as hurricane, is granted.

No Mythological Usage Lurks Here. What then is the net result of the comparison of all these passages? It seems a plausible suggestion that in Job where the immediate context speaks of "raining," the word *lechum* should have a meaning connected with the notion of a storm. But on the other hand, in the same verse,

as well as in the two following verses, there is mention of the *body* of the prosperous evil-doer, through which the weapons of God's wrath shall be hurled as he rains them down upon him; and this meaning of *body*, or *bowels*, suits the passage in Zephaniah perfectly, whereas the notion of a storm does not. This verse in Job is moreover the only one of those cited in which there is unmistakable reference to rain. The fact that the word *resheph*, *flame*, the proper name of a Phœnician deity, but a current common noun in Hebrew usage, occurs twice in close juxtaposition with the root **לחם**,

we may safely ascribe to mere chance: to this chance, namely, that this root means, first, to fight, from which we get the word *milchamah*, war or battle, with which the poetic idea of a flaming *weapon* is cognate; and second, to eat (cf. *lechem*, bread), or to consume, with which the idea of a *consuming* flame is cognate. We may therefore regard HOUTSMA's proposal as unproven and unsatisfactory. And it should be noted that even were he right, there could be no just inference from this to a primitive worship of Resheph by the Hebrews.

JAMES OSCAR BOYD.

EXPRESSIONS OF OPINION SHOWING HOW WIDESPREAD IS THE FEELING THAT THE TIMES CALL URGENTLY FOR A JOUR- NAL SUCH AS THE BIBLE STUDENT:

When THE BIBLE STUDENT was about to be set on foot, we received numbers of letters, the tenor of which may be gathered from the following extracts:

Prin. W. Caven, "There is, in my
D. D., Knox opinion, need for the
Coll., Toronto, publication of a
Can. monthly magazine
such as you describe. The Radical
Criticism, it can scarcely be doubted,
is doing not a little, through some of
its representatives, to impair the au-
thority of Scripture and injure vital
religion. Such a periodical, whilst
absolutely faithful to sound doctrine,
and whilst adequately discussing all
matters affecting the form and con-
tents of Scripture, should not be too
controversial in tone."

Prof. A. C. "Your letter asking
Zenos, D. D., my opinion on cer-
Chicago, Ill. tain phases of your
work on THE BIBLE
STUDENT, has been, I regret to say,
mislaid, so that I cannot answer your
questions *seriatim*, but on the general
subject I would say that, in the first
place, I see a great field for just the
kind of work you outline and charac-
terize in your scheme. I am of the
opinion that the conservative side
upon questions of Biblical History
and Criticism can be, and ought
to be, presented clearly and vigor-
ously along with a discussion, full
and free, of the radical views."

The following extracts are samples of many letters received since:

Isaac Murray, "I send you an order
New Glasgow, for THE BIBLE STU-
N. S., Can. DENT. I have one
request to make.
Please let us have as much informa-
tion as possible of the right kind
from exploring companies who are
searching for proof of the truth of
our blessed Bible. Ministers sworn
to preach the good old faith delivered
to the saints are actually preaching
Pantheism among us. Then we have
that destructive school of which
SMITH, DRIVER, &C., are leaders. We
need a paper like yours and you need
much wisdom and learning and ac-
tivity—may God grant all to you in
conducting THE BIBLE STUDENT.
The attack on the Bible is no longer
by outside heathen or infidels, but by
men in the church. The so-called
church against itself."

vias in these days, when there seems
to be a universal craving for novelty
and when in such works as the *En-
cyclopedia Biblica* one almost asks if
anything remains out of the old
truth."

Prin. D. H. Mac- "Some time ago I
Vicar, D. D., saw a copy of THE
Pres. Col., Mon- BIBLE STUDENT and
trear, Can. was much interested
in its contents and projected line of
work. There is a large field which
I trust it may occupy with success
and profit to the interest of truth."

R. W. Lowe, "I enjoy the maga-
Buffalo, N. Y. zine very much al-
though not quite in
harmony with its *extreme* conserva-
tism. It is a much needed antidote
to *The Biblical World* with its gen-
eral uncertainty concerning so many
of the important facts and doctrines
of Biblical religion. Thank God for
a publication like THE BIBLE STU-
DENT, whose editors stand somewhere
and whose errors are on the side of
safety!"

Rev. Robert "Let me assure you
Sinker, D. D., and your colleagues
Trinity College, of my warm sym-
Cambridge, Eng. pathy in your effort
stare super antiquas

PRESBYTERIAN COMMENT.

Presbyterian Church (North).

The Presbyterian, Philadelphia, Pa. "We wish to commend **THE BIBLE STUDENT** in most hearty terms, and take pleasure in bringing it to the attention of the readers of the *Presbyterian*."

Rev. H. C. Minton, D. D. "I congratulate you upon your evident success."

Kansas Presbyterian. "THE BIBLE STUDENT is what its name implies. The six editors are representative Presbyterian ministers. In the April number nineteen separate topics are treated in a suggestive way in the department of Editorial Notes, and the seven contributed articles are able presentations of timely subjects, discussed in an admirable manner. Pastors will find this magazine a

valuable addition to their list of current literature."

Prof. W. D. Kerswill, Lincoln Univ., Pa. "I am delighted with **THE BIBLE STUDENT**."

Rev. W. S. P. Bryan, D. D., Chicago, Ill. "I hope the financial progress is as satisfactory to you as the magazine is to its readers."

Rev. W. J. McConkey, Grove City, Pa. "I was well pleased with **THE BIBLE STUDENT** at first; am better pleased as each number reaches me."

Prof. Joseph J. Lampe, D. D., Omaha, Neb. "I congratulate you on the general excellence of the periodical. It is just to my mind. I take more satisfaction in it than in any other publication."

Presbyterian Church (South).

The Central Presbyterian. "With each number we are the more satisfied that this monthly meets in an admirable way a real want. It gives a brief and interesting discussion of the great and serious Bible questions of the day by men who are scholarly, sound and devout. We do not know of any other periodical that can be compared with it in real practical value in its field, not only to ministers and students, but to intelligent readers of all classes."

Rev. Parke P. Flournoy, D. D., Bethesda, Md. "Let me congratulate you on a splendid year's work. **THE BIBLE STUDENT** is invaluable, and I trust that a very large number of ministers in various churches are beginning to feel that it is a necessity for their equipment."

Pres. Henry Louis Smith, Davidson Col., N. C. "I wish I were a rich man, or even one in moderately flourishing circumstances; if so, I would certainly send you a check as it is, I can only give

you and the magazine my heartiest good wishes, and my subscription. This I most cordially do, for there is ample room and need for just such a journal."

Prof. F. R. Beattie, D. D., LL. D., Louisville, Ky. "THE BIBLE STUDENT, in my judgment, admirably meets an urgent need, and the January issue just to hand gives good promise of great usefulness. To ministers and intelligent laymen it will prove of good service. I wish it abundant success."

Rev. Charles Ghiselin, D. D., Shepherdstown, W. Va. "THE BIBLE STUDENT is the best magazine of its kind in America. It meets a want not easy to supply elsewhere. It is exegetical and expository—reverent and orthodox in its attitude, scholarly and advanced in its methods—and it is indispensable to the minister of our church who would keep abreast of the best current Biblical thought."

PRESBYTERIAN COMMENT.

Canadian.

Prin. William Caven, D. D., Knox College, Toronto, Can. "I read the magazine with much interest and hearty sympathy."

Rev. Jas. Hamilton, D. D., Mimico, Canada. "In renewing my subscription to THE BIBLE STUDENT, I must bear testimony to my hearty appreciation of the magazine. In its pages the critical and devotional elements are finely blended."

The Dominion Presbyterian. "The pages of THE BIBLE STUDENT will be followed with keen interest during the next six months, while the discussion covers one of the battle-fields between the old and the new criticism. In the July issue, Dr. W. J. BEECHER discusses the International Lessons in their literary setting. The Gospel in Genesis, by Dr. J. A. KELSO; and the Fall and Modern Thought, by Dr. D. S. GREGORY, take us at once into the heart of the present day controversy. Amid much else that is interesting, Bible students will turn to those papers that deal directly with the passages now being studied in the homes and in the Sabbath Schools of English-speaking lands."

The Teachers' Monthly, Toronto, Canada. "The articles are thoroughly well-informed, but free enough from the technical to be the most thoroughly acceptable to the general reader. It is well worth seeing. In the October number Professor F. R. BEATTIE discusses 'Jesus' Doctrine of Prayer.'"

Associate Reformed.

The Associate Reformed Presbyterian. "THE BIBLE STUDENT of both January and February has reached our table."

It is a handsome magazine of sixty pages, closely printed, besides advertising. It is just such a magazine as the Christian public needs, and well bears out its name."

Cumberland.

Prof. W. P. Bone, Lebanon, Tenn. "There is room for THE BIBLE STUDENT. I wish for it the greatest success. I like it for its solidity and conservatism. You are on the right track."

The Cumberland Presbyterian. "A Biblical magazine worthy of circulation is THE BIBLE STUDENT, issued by the R. L. Bryan Company, of Columbia, S. C. It is scholarly and safe. The articles are brief, and the editorials are what those who know the editors expect, strong and able."

United.

Professor J. D. Irons, D. D., Xenia, Ohio. "I am in full sympathy with the undertaking and wish you much success."

Rev. W. G. Moorehead, Xenia, Ohio. "Glad to see THE STUDENT each month. I am sure it is doing much good. And its testimony is greatly needed, for serious error is spreading over the country."

Southern.

Rev. E. W. Smith, D. D., Greensboro, N. C. "Far and away the best magazine that comes to my table."

Rev. T. H. Whaling, D. D., Lexington, Va. "Your magazine is worth many times its subscription price."

Northern.

Prof. William B. Greene, D. D., Princeton, N. J. "I have received the first number of THE BIBLE STUDENT, and I am delighted with it. It seems to me so attractive in appearance that he who sees it must read it, and so good and strong in matter that he who begins to read it must keep on and become convinced and persuaded."

BAPTIST COMMENT.

Western Recorder, Louisville, Ky.

"THE BIBLE STUDENT, published in Columbia, S. C., continues to delight us.

It is so strong and true, so able and so orthodox, it cannot fail to be a great help to any preacher or layman who will read it. We wish every minister who reads the *Recorder* would send twenty cents for a copy of THE BIBLE STUDENT."

Baptist Commonwealth.

"The editorial notes cover a large field of suggestions. The

articles on Demonology, by Dr. DAVIS; The Distinctive Characteristics of the Gospel of Mark, by A. T. ROBERTSON; The Feast of John V., by GEORGE T. PURVES; "His Own City," by R. L. STEWART; The Function of the Miracle, by W. B. GREENE, JR.; The Studies in the Psalms, by A. S. CARRIER, are good. The Current Biblical Thought notices and book reviews are excellent."

Rev. E. Y. Mullins, D. D., Louisville, Ky.

"I have been much interested in reading it, and believe that you are doing a great

service to the cause of evangelical Christianity in the publication of this journal."

Prof. Bernard C. Taylor, Crozier Theol. Sem., Chester, Pa.

"I have just received THE BIBLE STUDENT for the months January to May. For some reason I had

not had my attention called to the journal before. I am exceedingly glad to know that there is such an effort made for the promulgation of the truth. I congratulate you most heartily on the character of the material you are giving your readers . . . I have already taken occasion

to recommend strongly to our students the advantage of your journal, and I hope a number of them can be induced to subscribe for it."

Prof. A. T. Robertson, D. D., Louisville, Ky.

"I have just seen THE BIBLE STUDENT in our library, and am delighted with it."

Rev. Nathan E. Wood, D. D., Pres. Newton Theol. Inst., Newton Centre, Mass.

"I rejoice in the good work which you and your colleagues are so evidently doing in the interests of a sober, reasonable and critical

inquiry into the truth. So much critical inquiry nowadays seem to me to be but a shallow conceit and shallow scholarship with the absence of all reverence for the great verities, that I often grow very weary of the very name, criticism. However, God is bringing us out of it all, and the truth will not, in the long run, suffer any loss."

Albert R. Bond, Pembroke, Ky.

"I have received the March number of THE BIBLE STUDENT

and am very greatly delighted with it."

Pres. J. P. Greene, D. D., Liberty, Mo.

"Soon after I wrote you I received five copies of THE BIBLE STUDENT. I have

gone over them pretty carefully, and like them. I think there is room and large room for just such a magazine. I hope that you will get an article from Dr. Osgood. All that he writes has a good ring in it. I shall do all that I can to forward this magazine. I want it to go into our College library next fall."

LUTHERAN COMMENT.

Lutheran Church Review.

"This monthly review, now in its third year, is the one general theological magazine in America that stands for the historic faith of the church in the Bible as the written word of God upon all Biblical questions now under discussion. It seeks to bring forward and to employ the ablest conservative writers. Among these are Dr. B. B. WARFIELD, Dr. G. T. PURVES, Dr. WILLIS J. BEECHER, Dr. M. W. JACOBUS, Dr. GERHARDUS VOS, Dr. CHARLES A. SALMOND, and Dr. W. B. GREENE. The magazine is of the order of the *Expositor*, and is a great help in the battle against loose theology and criticism. For a multitude of ministers it is the best magazine of Biblical science that they can take."

Lutheran World, Springfield, Ohio.

"One of the best magazines that we receive is THE BIBLE STUDENT. It is able, scholarly and soundly conservative. It deals hard blows at some of the hypotheses of modern destructive critics. We value it highly."

Dr. Henry E. Jacobs, Philadelphia, Pa.

"I feel most favorable to the enterprise. I will be greatly disappointed, if I cannot aid in its success. . . . I am ready to contribute according to my ability."

F. E. Cooper, South Bethlehem, Pa.

"As a delighted subscriber to your magazine, I am anxious to do what I can to put it into the hands of others—especially of members of my own denomination. As you doubtless know, the position of THE BIBLE STUDENT on current theological discussions is the position, I may say, of the entire Lutheran Church in this country, as represented by her Theological Seminaries, her publications and also her pulpits. A good live Lutheran is eager to know every new fact and every new line of argument that can honestly be advanced in defense of the historic faith of the church."

Dr. A. Spaeth, Philadelphia, Pa. "I can heartily recommend the monthly to the students and pastors of our Lutheran Church."

Prof. George H. Schodde, Ph. D., Columbus, Ohio. "I have received the STUDENT from January to May, and am busy reading its pages. I am in cordial sympathy with its purposes and spirit."

Dr. W. Wacker-nagel, Muhlen-berg College. "I am convinced that not a single one of the subscribers—I hope there will be very many of them—will feel sorry for having made the investment."

Rev. C. Amond Miller, New York. "I am deeply interested in the cause for which THE BIBLE STUDENT stands, and shall be glad if I can aid you in any way."

Rev. John W. Horine, Charleston, S. C. "THE BIBLE STUDENT fulfills in its contents the motto printed on the cover, 'Prove all things; hold fast to that which is good.' This is an age of much critical, and not always reverent, searching of Scripture. There are many false 'Eurekas,' and many gain-sayers. THE BIBLE STUDENT helps one no little to find that which is good, and to hold it fast, and so commends itself to all devout students of the Bible."

* * *

From the Brooklyn Eagle Of Feb. 7, 1902. "THE BIBLE STUDENT.—To those also of an unprofessional character and whose tastes are in the practical theological lines for Sunday School purposes, this number is full of rich things. The Editorial Notes by WILLIAM M. MCPHEETERS, D. D., and the short articles on 'Current Biblical Thoughts,' constitute a body of divinity seldom to be found in such a limited space. THE BIBLE STUDENT appears to grow brighter. Certainly it has lost none of the aggressive and progressive spirit which, from its beginning, has commanded the appreciation of its readers. (R. L. Bryan, Columbia, S. C.; \$2 per year.)"

VERY CHEAP EXCURSIONS

Via
Southern
Railway

**THE LAND OF THE SKY and THE SAPPHIRE
COUNTRY**

Summer Excursion Tickets are now on sale at very low rates to all resorts in North and South Carolina, Virginia and Tennessee, limited to return Oct. 31, 1902. Also resorts in the Northwest. Week-end tickets sold Saturday, good returning Tuesday morning following date of sale.

Fine Service

The Southern Railway gives the very best of train service, with solid trains during the day and Pullman sleeping cars on night trains.

For further information, apply to any agent, or to

W. E. McGHEE, T. P. A.,
Augusta, Ga.

R. W. HUNT, D. P. A.,
Charleston, S. C.

W. H. TAYLOE, A. G. P. A., Atlanta, Ga.

OUR PRINTING COMMANDS ADMIRATION

Books, Stationery
Fine Printing and Binding

THE R. L. BRYAN COMPANY

MASONIC TEMPLE
COLUMBIA, S. C.

C. B. SIMMONS, REAL ESTATE,
COLUMBIA, S. C.

SOME INTERESTING FIGURES.

Capital Stock of the Four Great Banks of the World,
December 31, 1899.

Bank of England,	-	-	\$86,047,935
Bank of France,	-	-	36,050,000
Imperial Bank of Germany,			28,560,000
Bank of Russia,	-	-	25,714,920
Total,	-	-	\$176,372,855

Funds held by the Mutual Life Insurance Company for the Payment of its Policies, December 31, 1899, **\$301,844,537**

Or \$125,471,682 more than the combined capital of these famous banks.

The new form of policy of THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, Richard A. McCurdy, President, provides:

- 1st—The SECURITY of \$301,844,537 of assets.
 - 2nd—PROFITABLE INVESTMENT.
 - 3rd—LIBERAL LOANS TO THE INSURED.
- Extended term insurance in case of lapse.
Automatic paid-up insurance without exchange of policy.

Local surrender values.

One Month's grace in payment of premiums.

For further information apply to

F. H. HYATT, General Agent
For the Carolinas,
COLUMBIA, S. C.

THE NEW PSALMS AND HYMNS

JUST READY.

Music edition, cloth binding,	.	.	.75	postpaid.
" " half morocco binding,	.	.	1.25	"
" " full " "	.	.	2.50	"
Word edition, cloth binding,	.	.	.35	"
" " half morocco binding,	.	.	.65	"
" " full " "	.	.	1.50	"

These prices are strictly net. When ordered in lots of 100 or more, either size, a discount of 10 per cent. from above prices will be made. Address all orders to

THE PRESBYTERIAN COMMITTEE OF PUBLICATION,
1001 MAIN STREET, RICHMOND VA.

Columbia Theological Seminary,

COLUMBIA, SOUTH CAROLINA.

SESSION BEGINS SEPTEMBER 18.

FACULTY.

The REV. WILLIAM M. MCPHEETERS, D. D.,
Professor of Old Testament Literature and Exegesis.

The REV. WILLIAM T. HALL, D. D.,
Professor of Didactic and Polemic Theology.

The REV. RICHARD C. REED, D. D.,
Professor of Ecclesiastical History and Church Polity.

The REV. HENRY A. WHITE, PH. D., D. D.,
Professor of New Testament Literature and Exegesis.

For Catalogue and other information, apply to

DR. MCPHEETERS,

Chairman of the Faculty.

The State.

COLUMBIA, S. C.

DAILY—Twelve Months, \$8.00. **SPECIAL RATES TO ALL MINISTERS OF THE GOSPEL**—
Twelve Months, \$5.00; Three Months, \$1.50.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

Things to Remember:

**CUT THIS OUT AND PASTE
IN A PROMINENT PLACE.**

The State Company,

COLUMBIA, S. C.,

Besides publishing the Brightest and Newest Morning Paper in South Carolina, and the best Semi-Weekly Paper for country people, and publishers also of The Southern Christian Advocate, which represents seventy thousand Methodists of the State, is also equipped for

**NEW TYPE, NEW PRESSES, BEST INKS,
FINEST PAPER, EXPERIENCED
WORKMEN,**

Which makes us

Prepared to Print

Books, Catalogues, Folders, Pamphlets,
Briefs, Notes, Drafts, Business Cards, News-
papers, Envelopes, Note Heads, Bill Heads,
Letter Heads, Visiting Cards, Report Blanks,
Coin Envelopes, Posters, Checks, Tracts,
Minutes, Statements, **ON SHORT NOTICE.**

WILL BE PLEASED TO QUOTE YOU PRICES.

FIRST CLASS

JOB PRINTING.

The State Company,

The State Building.

COLUMBIA, S. C.

The Presbyterian Board of Publication and Sabbath-School Work

IN PRESS FOR EARLY PUBLICATION

The Presbyterian Pulpit

A series of volumes by eminent pastors of the Presbyterian Church.

The volumes will be uniform in size, and each will contain eight sermons.

I

THE SINLESS CHRIST

By GEORGE T. PURVES, D. D., LL. D. Late Pastor of Fifth Ave. Presbyterian Church, New York.

II

FOR WHOM CHRIST DIED

By WM. R. RICHARDS, D. D. Pastor of the Brick Church, New York.

Other volumes in the series will be announced later.

Seeing Beauty in God's Word

By REV. G. B. F. HALLOCK.

Uniform with his "Upward Steps."

Centennial of Home Missions

1802-1902

Addresses delivered at the Centennial Celebration of Home Missions, in connection with the 114th General Assembly of the Presbyterian Church in the United States of America, held in New York City, May 16-20, 1902.

Opportunities

In the Path of the Great Physician

By V. F. PENBOSE. Illustrated.

The work has been done by one who has given ten years to the study of Medical Missions, but its value is assured by the fact that missionaries from the various lands have read and revised with greatest care each chapter.

BRIEF STATEMENT

OF THE

REFORMED FAITH

PRICE: 25 copies and upward, one cent a copy, postage at the rate of 12 cents a hundred copies; less than 25 copies, two cents a copy, postpaid.

RECENT PUBLICATIONS

Faith and Life

Sermons by GEORGE T. PURVES, D. D., LL. D., with an Introduction by Professor B. B. WARFIELD. 12mo, cloth, \$1.25 net; postage, 15 cents.

"George T. Purves was a good preacher. He was direct, earnest, clear, fervid, and utterly sincere. These sermons are the best of their kind."—From *The Independent*.

The College Man in Doubt

By NOLAN R. BEST. 16mo, cloth, 50 cents net; postage, 5 cents.

This book treats of the questions which confront the young man when he enters upon his college course and doubts are raised in his mind as to the truth of the system of belief in which he has been trained from infancy, and which he has hitherto regarded as of unquestionable authority.

Social Regeneration

The Work of Christianity. By W. N. SLOAN, Ph. D. 16mo, cloth, 60 cents net; postage, 7 cents.

It is the purpose of this volume to show how in Christ and His teaching we have a solution of the vexed questions that trouble social science. The author has given much thought and time to the study of this subject, and in these pages we have the result of his reading and reflection.

Presbyterian Home Missions

By the Rev. SHERMAN H. DOYLE, D. D., with an introduction by the Rev. C. L. THOMPSON, D. D., Secretary of the Board of Home Missions. 12mo, cloth, illustrated, \$1.00 net; postage, 12 cents.

In the introductory chapter, Dr. Thompson traces the history of Domestic Missions from the first action of the General Assembly upon the subject to 1816. Dr. Doyle continues the record of the Board's work from that period to the present time, and closes with a review of the whole field and a summary of the splendid results accomplished.

Presbyterian Foreign Missions

By ROBERT E. SPEER, Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. 12mo. Fifty cents, net. Postage, 7 cents.

The Story of the Token

By ROBERT SHIELLS. 16mo, cloth, \$1.00 net; postage, 9 cents.

This little volume, which was first published in 1891, has been carefully revised and much new and valuable material added. Numerous tokens which have recently been discovered are here reproduced for the first time.

The Cosmos and the Logos

By the Rev. HENRY COLLIN MINTON, D. D. Price, \$1.25 net; postage, 12 cents.

"The book is characterized by the same crispness and perspicuity of style and by the same quality of realistic sanity that were noteworthy in his shorter work issued something over a year ago, entitled 'Christianity Supernatural.' It shows wide reading and an admirable appreciation of the problems raised by current discussion in the field of Natural Theology."—From *The Hartford Seminary Record*.

Twentieth Century Addresses

12mo, cloth. \$1.00, net. Postage, 7 cents.

This volume contains the admirable Addresses delivered before the Presbyterian General Assembly in May, 1901.

Presbyterian College for Women,

COLUMBIA, S. C.

Session begins September 25, 1902.

A Select High Grade College for Young Ladies, offering three Courses (Classical, Literary and Scientific), leading to the degree of A. B., Special Schools granting Certificates, Conservatory Advantages in Music, and Fully Equipped Departments in Art, Elocution and Physical Culture, and Commercial Studies.

SPECIAL FEATURES.

A PRESBYTERIAN SCHOOL, with required courses in the English Bible and elective courses in Presbyterian Doctrine and History.

A HOME SCHOOL, limited in number, with special care over the social life of the pupil.

A HIGH GRADE SCHOOL, offering young ladies courses equivalent to those given in male colleges.

A COMPLETE SCHOOL, providing not only for the mental and moral training, but also for the bodily welfare of the pupils, by placing them under the constant care of a Lady Physician resident in the College.

A WELL EQUIPPED SCHOOL, pure and delightful water from a carefully constructed cistern, beautiful grounds, neatly furnished rooms, Gurney heaters, hot and cold water, bath rooms and closets on every floor, gas or electric lights, elegant parlors, studios, laboratories music rooms, fine auditorium, etc.

FOR CATALOGUE AND TERMS, ADDRESS

EUPHEMIA MCCLINTOCK, *President.*

THE TRUE NATURE OF PROPHECY, by Professor W. G. Moorehead.
 THE PLACE OF SAMUEL IN THE HISTORY OF ISRAEL,
 by Professor Henry E. Dosker, D. D.

VOLUME VI. New Series.

DECEMBER, 1902.

NUMBER 6.

The Bible Student



Prove all things; hold fast that which is good.



Editors:

WILLIAM M. MCPHEETERS, D. D.

BENJAMIN B. WARFIELD, D. D., LL. D.

SAMUEL M. SMITH, D. D.

JOHN D. DAVIS, PH. D., D. D.



Contents:

I. EDITORIAL NOTES: Decadence of Theology. Real Decline. Diverse Directions. Changed Conception of the Church. Adaptation in the Extreme. Doubtful Gain. (S. M. S.) *.* The Modern Criticism of the O. T.—Misapprehensions Regarding It. What the Modern Criticism of the O. T. Is. Its Debt to Bacon. Divergent Conclusions and the Baconian Idols. 1. Idols of the Tribe. 2. Idols of the Cave. 3. Idols of the Market Place. 4. Idols of the Theater. Philosophical Presuppositions. Methods. A Second Method. Dr. Driver Protests, Though Mildly. External Testimony. Two Types of Approach. Both May Be Critical. The Old Testament in the Light of Modern Criticism. (J. D. D.)..	301
II. THE TRUE NATURE OF PROPHECY. <i>W. G. Moorehead</i>	315
III. THE PLACE OF SAMUEL IN THE HISTORY OF ISRAEL. <i>Henry E. Dosker</i>	326
IV. THE NEXT OF KIN; HIS RIGHTS AND DUTIES. <i>F. P. Ramsay</i>	333
V. THE ANCESTRY OF DAVID.* <i>Farke P. Flournoy</i>	338
VI. JACOB, THE PRINCE AMONG THE PATRIARCHS. <i>R. McCheyne Edgar</i>	342
VII. THE DIASPORAE BEFORE THE DIASPORA. <i>T. R. English</i>	349
VIII. THE ANGELIC SALUTATION. <i>H. E. Jacobs</i>	354
IX. CURRENT BIBLICAL THOUGHT: Change of Point of Interest in Biblical Study. Hilgenfeld on the Temptation of Jesus. Halévy on the Temptation of Jesus. Halévy on the Term "Son of Man." Halévy on the Genealogies of Jesus. (B. B. W.).....	356

The R. L. Bryan Company Press, Columbia, S. C.

ON SALE BY—JOHN WANAMAKER, New York and Philadelphia.
 PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia.
 PRESBYTERIAN COMMITTEE OF PUBLICATION, 1001 Main St., Richmond, Va.

Address all communications to **The Bible Student**, 1425 Richland Street, Columbia, S. C.

[Entered at Post Office at Columbia, S. C., as second class matter.]

\$2.00 A YEAR.

20 CENTS A COPY.

AN OFFER WORTH --- CONSIDERING ---

Of Interest to all Ministers, Sabbath-School Teachers and
Students of the Bible

An opportunity to secure two really valuable additions to your library for very little more than the cost of either one

Dr. JOHN D. DAVIS' DICTION-
ARY OF THE BIBLE, regu-
lar price \$2.00

THE BIBLE STUDENT for
1903, regular price . . . \$2.00

BOTH FOR
\$2.75

ATTENTION IS INVITED TO WHAT IS SAID WITHIN
IN REGARD TO EACH OF THESE PUBLICATIONS

DEAR SIR: Dr. John D. DAVIS' DICTIONARY is by common consent, the latest and best one volume Bible Dictionary on the market. It is uniformly sold for \$2.00. It cannot be had of any dealer for less.

The regular subscription price to THE BIBLE STUDENT is \$2.00 per year.

Each of these publications is intrinsically worth the price charged for it. But by an arrangement with the publishers of Dr. Davis' Dictionary, and for the purpose of increasing our circulation, we are prepared to offer you a copy of Davis' Bible Dictionary and a subscription to The Bible Student for the whole of 1903 for \$2.75. This is very little more than the regular price of either one of these valuable publications.

We are glad, of course, to consult your interests by such a liberal offer. We unquestionably do so in offering you these publications at this nominal price. At the same time we are frank to say that our proposition is a purely business one. We could not afford to make it unless we believed that at least ninety per cent. of those accepting it will become permanent subscribers.

This OFFER IS CONDITIONED upon our receiving 1,000 acceptances of our offer between this and January, 31st, 1903.

SEND us your NAME NOW. HOLD your MONEY until we notify you that we are prepared to close the transaction. We hope that this will be as early as December 31st, 1902. It will not be later than January 31st, 1903.

We will be glad to have you call this offer to the attention of your friends and acquaintances, especially to such as are ministers or Sabbath school teachers. By so doing you will confer a kindness on them as well as on us, and will be furthering your own interest by enabling us to put Dr. Davis' Dictionary and The Bible Student to you at this merely nominal price.

OLD SUBSCRIBERS who desire to have Dr. Davis' Bible Dictionary, can secure it by prepaying their subscription for 1903 and sending

\$1.25 in addition, making \$3.25. When an old subscriber is in arrears, this offer is conditioned on payment of arrears as well as prepayment for 1903. " We are,

Yours truly,
THE BIBLE STUDENT,
1425 Richland St.,
Columbia, S. C.

ACCEPTANCE.

To THE BIBLE STUDENT,
1425 RICHLAND ST.,
COLUMBIA, S. C.

GENTLEMEN :

I herewith accept your offer of a copy of DR. JOHN D. DAVIS' DICTIONARY OF THE BIBLE and THE BIBLE STUDENT for the year 1903, for \$2.75*.

I understand that your offer is conditioned upon your receiving 1,000 acceptances of it by or before January 31st, 1903. As soon as you notify us that you are ready to close the transaction, I will remit you either a Money Order or a New York Draft for \$2.75.*

†Name _____

Address _____

Date _____

*If old subscriber, insert \$3.25 instead of \$2.75.

†Please let the name and address be perfectly legible.
N. B.—The Dictionary will be sent postage prepaid.

A DICTIONARY *of the* BIBLE

By Prof. JOHN D. DAVIS, Ph.D., D.D., LL.D.

With the Co-operation of

Professor B. B. WARFIELD, D.D., LL.D.

and the late GEORGE T. PURVES, D.D., LL.D.



WITH MANY NEW AND ORIGINAL MAPS
AND PLANS AND FULLY ILLUSTRATED

One Volume, Octavo, 802 Pages

Price, \$2.25, postpaid. Half morocco, gilt top, \$3.00, postpaid

THE question is often asked: "What is the best book to aid and direct my studies of the Bible?" To this the answer may be given without hesitation that a good Bible Dictionary is of more value than any other single book to assist the student in his Bible study. No other book can take the place of a complete, systematic, and thoroughly adequate encyclopedia of Bible information, arranged in alphabetical order—and that is what DAVIS'S DICTIONARY OF THE BIBLE is.

To illustrate, it contains a brief and compact, but clear and adequate history of the Israelites; and also a history of the surrounding nations that influenced them, or with whom they came in contact.

It includes biographies of all Bible characters, in some cases extended to the proportions of concise monographs. It is a compendium of Biblical archæology and antiquities, and a complete text-book of the geography and topography of the sacred land and the adjoining countries. It contains also a history of the Biblical canon and a full and analytical introduction to the separate books of the Bible.

Among the special features, the most conspicuous is the series of maps, prepared especially for this dictionary, and far superior to any ever offered before in a book of this size and price.

There are also numerous illustrations, many of them full page, and none except such as really illustrate the text and make the meaning more clear.

The article "Chronology and Contemporary History of the Bible" is a particularly valuable feature, and one on which Prof. Davis is entitled to speak with authority.

The value of Davis's Bible Dictionary is thus in the way of helping and directing the studies of the students of the Bible, instead of telling them what the writer believes. Prof. Davis limits himself to recording the facts of the Bible, throwing upon them light derived from comparing one part of Scripture with another, and from the most authoritative sources of recent times, which results in making it up-to-date, sound, and scholarly in every department. The work is conservative, but it by no means ignores the opinions of other scholars. Where critical scholarship has attempted a solution of Biblical questions the position is stated clearly, and if the view is not adopted, the reasons for the opposite conclusion are given briefly, but with great clearness, and without entering into controversy.

WHAT SCHOLARS THINK OF IT.

The Best One-Volume Bible Dictionary Known to Us.

"There has been no dearth of good manual Bible dictionaries, but it is now nearly twenty years since the best of those generally in use in America was written. They have been years of remarkable advance in the knowledge of many Biblical subjects, and the time has come for the publication of a new and careful dictionary which would embody the new material. Dr. Davis has undertaken to meet this need, and has accomplished his task admirably. His is the best one-volume Bible dictionary known to us. It strikes the golden mean between the exhaustive fullness of an encyclopædia and the unsatisfying meagreness of many of the works prepared for Sunday-schools and Bible classes. It is at once abreast of the latest research, and conservative, sober, and just in interpretation. The volume is strongly made and clearly printed, and is copiously furnished with excellent illustrations and maps."

REV. WALTER W. MOORE, D.D.,
Union Theological Seminary, Richmond, Va.

One of the Finest Productions of its kind in Existence.

"I regard the Davis Dictionary of the Bible as one of the finest productions of its kind in existence. Not so voluminous as Smith's Dictionary, and containing matter which Smith's does not contain; it cannot fail to be of great and permanent use, especially among Bible-school teachers and scholars. I am particularly favorably impressed with the fine maps which the Dictionary contains."

REV. KERR BOYCE TUPPER, D.D.,
Pastor First Baptist Church, Phila.

A Noble Piece of Work.

"It is a noble piece of work; and the Board is to be congratulated on being the publishers of it; and the public is to be congratulated that it has fallen into the hands of a publishing house which has known how to give it so handsome a book at such an absurdly low price. The book is a credit to your house—in paper, type, printing and maps. I have looked over it with increasing admiration and pleasure with the turning of every page. That map of Jerusalem, in its beauty and careful execution, is worth the price of the volume."

PROF. B. B. WARFIELD, D. D., LL.D.,
Princeton Theological Seminary.

Condensed, Clear, Scholarly.

"It is condensed, clear, scholarly, and admirably printed. The maps and pictorial illustrations are remarkably fine; and as a handbook for private Biblical students, Sunday-school teachers, and as well for ministers, it is superior. It ought to go into thousands of private and Sunday-school teachers' libraries."

BISHOP JOHN H. VINCENT, D.D.

Precisely such a Work is Much Needed.

"I have examined with some care 'A Dictionary of the Bible,' by Professor Davis, of Princeton, and I have genuine pleasure in expressing my great satisfaction with its merits. Precisely such a work is much needed. . . . There is bound to be a hearty appreciation of this book from many who deplore the deluge of trashy literary matter that somehow works its way into the homes of excellent Christian people. The maps are a valuable feature; and many of the illustrations of Palestinian scenes are exceptionally true. It is a great thing to have such a compend, in a single volume, thoroughly up-to-date, by a sound and competent scholar and at such a low price as to be within the reach of all. I think that both Professor Davis and our Board have done intelligent Bible students an excellent service."

PROF. HENRY COLLIN MINTON, D.D.,
San Francisco Theological Seminary.

All Subjects Treated in an Up-to-date Manner.

"The excellencies of this Dictionary are syllabication of names, marked for pronunciation, their meanings rendered into English with nice scholarly judgment, and all subjects treated in an up-to-date manner. Considering the recent great advance in exploration, archaeology, and criticism, the phrase up-to-date means very much. It is the right size for about seven out of nine consultations. The price is exceedingly low."

BISHOP HENRY W. WARREN, D.D., LL.D.,

Most Admirably Adapted for Teachers.

"The new Bible Dictionary of Dr. Davis seems most admirably adapted for teachers and Bible students. I am glad to welcome a Bible Dictionary which is up-to-date."

REV. WILTON MERLE SMITH, D.D.,
Central Presbyterian Church, New York.

A Monument of Prodigious Industry.

"This Dictionary deserves a warm welcome. . . . Prof. Davis's Dictionary is a book for one who desires to study the Bible rather than for one who desires to make himself familiar with the opinions of the various schools of criticism. . . . It is a monument of the prodigious industry of Dr. Davis and of the scholarship and ability of himself and his colleagues."

PROF. WILLIS J. BEECHER, D.D.,
Auburn Theological Seminary.

OTHER COMMENDATIONS.

It is a Remarkable Work.

"For fullness combined with convenience in handling, good print, and abundant illustration, it is a remarkable work. In chronology, Gospel history, topography of Palestine and the Holy City, in biographies of Paul and the apostles, and in the number and excellence of its tables, and especially of its maps, of which there are eighteen, it is unrivalled."—*The New York Observer*.

Likely to have a Wide Circulation and Great Usefulness.

"In this dictionary the important articles do not contradict one another. Those who study the Bible in the churches and Sunday-schools often find themselves painfully confused and baffled by the disagreeing statements made in their books of reference. After such experiences, one feels like welcoming helps that avoid inconsistencies of statement. . . . Taken all in all, the book is likely to have a wide circulation and great usefulness."—*Sunday School Times*.

A Book which Every Sabbath-school Teacher should have.

"Our new Dictionary of the Bible is, without doubt, one of the very best books of its class ever produced. It has been in course of preparation for a considerable time. Professor Davis, its editor, has put upon it a vast amount of work, gathering from all available sources the most valuable facts, and condensing into a

book of convenient size as much information as is usually found in the two or three-volume dictionaries. It is a book which every Sabbath-school teacher should have. Nor is it valuable for teachers only—all who are interested in making a thorough study of the word of God will find just such help here as they need."

REV. J. R. MILLER, D.D.,
In the Westminster Teacher.

**There is Nothing to Compare with this Latest Product
of Biblical Scholarship.**

"For a one-volume Bible dictionary of moderate price, there is nothing to compare with this latest product of biblical scholarship. The Sabbath-school teacher and ordinary reader will find that it meets every need, and even the minister that wants quick information will get it here in the most available form. The work is an uncommonly good piece of book-making and is published at a low price."

—*Presbyterian Banner.*

A Volume Every Christian Household ought to have.

"The amount of information packed in a volume that can be handled with ease is amazing. This impression is deepened as the book is examined. . . . This is a volume every Christian household ought to have."

—*The Christian Intelligencer.*

We know of no Book of its Class and Cost that quite Equals this.

"This solid and handsome volume is more full than the old abbreviations of Smith, or the Tract Society volume, and, though presumably made for popular use rather than for scholars, is yet quite full and will meet the wants of many clergymen who feel unable to own the large, expensive dictionaries. It contains a good number of new maps and plans. . . . The pastor consulting this volume need not remain ignorant of the critical discussions of the day, while he may trust that its leading is conservative and orthodox. . . . Altogether we know of no book of its class and cost that quite equals this."—*The Treasury.*

A Model Bible Dictionary.

"This excellent work, which we have had pleasure in examining fully justifies its claims. While it is conservative in its tone and method, it is also judiciously progressive. It is commendable and timely for the thoroughness with which it has covered the field in so condensed and convenient a form. In many respects we regard it as a model Bible Dictionary. The articles, though brief, bear the marks of diligent study, careful research, and thorough scholarship. The maps are very good. While the dictionary is of great value to educators and students in general, it is especially designed for Bible students, and should find its way to the study-table of all students of the Bible."

—*Quarterly Review of United Brethren in Christ.*

**It Stands Alone at the present time as the only available
Compendium of Up-to-date Biblical Informa-
tion in the English Language.**

"The attractive features of this new Bible Dictionary are that it is in one not over large octavo volume, that it is up-to-date, and that it represents the conservative orthodox scholarship. It does this, however, in a broad and comprehensive way. . . . Everything is omitted which was not considered distinctly useful to the biblical student, and speculative matter is not introduced. The illustrative material is full and used in a systematic way. . . . The maps are recent, accurate, and most of them drawn specially for the work. . . . Such a dictionary cannot fail of being extremely useful. In fact, it stands alone at the present time as the only available compendium of up-to-date biblical information in the English language."

—*The Independent, New York.*

The Latest and Best of the Bible Dictionaries for Teachers.

"The latest and best of the Bible dictionaries for teachers. I have used it for several months with great advantage, and find myself turning to it first among all the smaller Bible dictionaries."

REV. F. N. PELOUBET.

The Bible Student.

CONTINUING

The Bible Student and Religious Outlook.

Vol. VI., New Series. DECEMBER, 1902.

Number 6.

Decadence of Theology.

For some years numerous writers have been promising a regeneration of theology. They have constantly claimed with great insistence to free the *quondam* "queen of sciences" from great bondage and enthrone her over a vastly enlarged dominion. Their promised improvements were to relieve numerous difficulties and silence multitudes of objections and win a vast army of adherents whose intelligence was repelled by the ignorance, the narrowness, the prejudice of those whose blindness made them cling to the traditions of an uncritical and credulous age.

One would naturally expect from such improvements a real renaissance of theology; its popularity would be much enhanced and its influence widely extended. Such a result would seem presumptively inevitable if the claims of these advocates proved valid. Few will question the fact that these writers found a very favorable hearing; their line is gone out through all the earth, and their words to the end of the world; every form of literature from the heaviest to the lightest

has been subsidiary to their purpose; their claims and their charges have been freely made and fully ventilated; no movement of modern times has been more fully "exploited." More than this: no man can deny that these claims and charges have been met with a ready and a wide acceptance, it has proven a remarkably, almost a phenomenally, popular movement; for a while at least it looked as though the New Theology, as it was called, was destined to sweep everything before it. It may be that there are not wanting now here and there some signs of a reaction; if so, they are only recent. Without opening this question, however, we wish to look backward over the period embracing the recent rise and rapid progress of this movement and raise the question in the minds of our readers whether there has been that increase and extension of the popularity and influence of theology naturally to be expected from such manifest and manifold improvements. Has the regeneration of theology been to any marked degree its rehabilitation?

There was a time antecedent to

these improvements when the whole cast of religious thought and the whole character of religious teaching were predominantly and intensely theological. Will any one assert that such is the case to-day? Has there not been the most manifest decline in this particular in well-nigh every direction? It is very seldom that one hears now a sermon which could justly be called theological. A little reflection will suggest a striking coincidence between the rise of this new school and the decline of theological preaching and writing. There has been a decadence rather than a renaissance of theology; this is too patent to be questioned, no man if both thoughtful and honest can deny it. Certainly the dominion of theology has, to say the least of it, not been appreciably enlarged by the many alleged improvements suggested by the active and aggressive advocates of theological revision.

It is not at all improbable that some readers may doubt the decline of theology and attribute our mistaken judgment to a failure to discriminate between the real and the merely technical; that just as a discussion may be strictly logical while most sedulously avoiding the forms of logic, so preaching may be thoroughly theological while carefully and indeed wisely eschewing the terms of theology, and thus be actually theological without being formally so. The distinction is eminently just, but we do not think it at all relevant here. The change referred to is not merely nor even chiefly one of form, it is a change of substance.

The last few years have witnessed a marked change of style in every class of literature, any critical

reader will call to mind ample instance and illustration of a fact so plain; religious literature along with all other has felt this influence, but here the change is far more radical and more marked. The change of matter is not less decided than that of form, the substance has altered not less than the style. If any reader wishes to test the justice of this statement let him compare any volume of sermons published recently with one put forth twenty years ago, let him contrast the preaching of the popular metropolitan pulpits of to-day with that current before the development of the New Theology.

Tried by this test, at once very simple and thoroughly practical, it would seem that theological discussion has lost much of the popularity that it formerly enjoyed. In this day any preacher who wins a reputation for theological sermons will probably be found in popular estimation to have "hay on his horn;" he may possibly be profoundly admired, but he will be probably thinly attended. Of course a *post hoc* is not necessarily a *propter hoc*; in this case the *post hoc* is indisputably clear, the discussion and the decline have proceeded *pari passu*; whether either is due to the other or both are simply concurrent effects of some other common cause we shall not here undertake to determine, it is sufficient for our present purpose to note and mark the fact that whether due to the active efforts of revisers, or despite those efforts, theology seems rather to have lost than to have gained during this period of readjustment.

Diverse Directions.

The direction of the change is somewhat various. In some parts of the country it has been

towards current questions of speculative interest in every field of mental activity, and the pulpit has been little different from a lyceum platform with religious associations and accompaniments; the best that can be said of such ostensible sermons is that they are religiously inclined. It has sometimes been stated by sojourners in this rarified atmosphere that they have attended church for months without hearing ever a sermon that had even a tincture of the gospel in it.

In some portions of the country the preaching is not of this abstract or speculative character exactly, but tends rather to the ethical as distinguished from the spiritual; the pulpit is predominantly if not exclusively the exponent of righteousness between man and man: the broad philosophic principles that underlie universal morals, such as Seneca shares in common with Paul. With such preachers the great heathen and the great apostle to the heathen stand theoretically upon the same level, though Seneca may perhaps be more frequently appealed to as an authority.

In still other sections the change has been in the direction of the distinctively practical, and almost the sole stress of the pulpit has been placed upon benevolent activities of one sort and another, the various Christian duties as they are called. A sermon setting forth the great fundamentals of religious faith is rarely heard, the distinctive doctrines of the Church of which the congregation is a part are never mentioned, the great principles which are the basis of all intelligent and consistent activity are scarcely referred to, but the ceaseless burden of the pulpit is earnest sometimes eloquent exhortation to be up and doing in every good work. To borrow an illus-

tration from agriculture, it is mainly surface work; top dressing rather than subsoil culture, admirably suited to berries but not adapted to grain.

Changed Conception of The Church.

Coincident with this change in the character of religious teaching has come also a change in the conception of the nature, the mission, the methods of the Church. When one thinks of it this change is a logical one—the development (whether up or down) was inevitable.

Under the influence of the old theology religious teaching dealt much in man's relations with God, the revelation of God to man as profitable for doctrine, for correction, for reproof, for instruction in righteousness, the spiritual was preëminent and eternity with its destinies was kept steadfastly before men's minds, and the soul was the paramount consideration. Such themes while not tabooed are now somewhat retired; the present rather than the future, time rather than eternity, men's bodies rather than their souls, and man's relations with his fellow-man and the duties growing out of them rather than his relations with God, the virtues rather than the graces—these and the like are the themes which more generally enlist the attention of those who have kept pace with modern progress. Of course this change of emphasis will be reflected in a changed attitude on the part of the Church; there will be a great enlargement of its external activities and an increased variety, as it takes more and more cognizance of "the times," the present condition rather than the future state of man, this life rather than the life beyond the grave. Thus we find that the up-to-date church addresses

itself to every conceivable need of man; everything that concerns comfort or well-being, social as well as religious, physical and mental not less than spiritual, temporal as well as eternal. The law of logical gravitation here for obvious reasons is ever towards "a gospel for the times" and away from the Gospel for eternity. Under this steady influence the mission of the Church has broadened until the kitchen ranks with the prayer-meeting and the gymnasium with the Sabbath School. When an enlightened progressive comes across a church that follows the lines of thirty years ago, depending upon the Sabbath services, the Sabbath School and the mid-week prayer-meeting for the development of its people, and lacks the lecture bureau, the recreation hall, the soup kitchen, the social settlement *et id omne genus*, he immediately votes it dead and useless. The pastor who is not active and prominent in all moral, social and civic reforms and who does not carry his church into every current controversy is a man without influence; sanitation is a far better topic for preaching than justification, and the relations between capital and labor much more timely than those between man and God. We read a great deal about "the adaptation of the church to the times" and any pulpit that is silent about social, political, industrial questions and controversies is condemned. Where these views have gained currency the Church has multiplied its machinery as though a "society" was needed for every conceivable purpose, and somewhat as if a society were all that was needed.

The present writer was once going over a plantation with its owner and expressed great admiration for a field of what appeared to be magnifi-

cent cotton, growing thick and standing breast high. The planter smiled and said, "That's not good cotton; notice how poorly it is fruited, it's all gone to wood."

The emphasis of temporal conditions has natural tendency to obscure the spiritual, a tendency very plainly and very practically recognized in our Lord's personal teachings. This natural tendency is aggravated by the provision made for its growth in the machinery of the Church; such machinery will more and more attract and absorb the attention and fasten it upon the things seen and temporal to the exclusion of the unseen and the eternal. The plausible and attractive idea of "adaptation to the times" leads by very short and direct route to an adaptation to the people of these times and necessarily introduces another variation, viz., some special form of church or some special variety of services to suit particular classes of people. The tendency develops more and more to recognize and provide for different classes of people, according to their age, their sex, their calling, their prejudices, &c., &c.: young people as distinguished from older persons, the poor from the rich, the "working man" from the professional, the business man from the leisure class, the young man as a class to itself, and the boys, preëminently such as are compelled to be providers. The world is fairly flooded with monographs and even volumes by professed experts dealing with the relations of the Church to such special classes and discussing the ways and means of "reaching" them, the underlying assumption being that each class demands something peculiar to itself and therefore different from

all others.

This assumption like most assumptions will repay investigation; why need the gospel for a laboring man be in any wise different from the gospel for a brain-worker? But when we understand the idea of the expert who would teach us how to "reach" the laboring man we find that he is not treating of the gospel at all but of something entirely different; e. g., he suggests that if we wish to have the laboring man attend the church services we should give him special recognition and make special provision for him, and the way to do this is to select and announce themes in which he is vitally interested: get some prominent representative of the laboring class to occupy the pulpit on Sabbath evening and deliver an address on *The Rights of the Workingman*. No doubt this would be a drawing card and would probably crowd a church, and by a judicious variation of programme an enterprising pastor might keep his church crowded for quite a season; but a thoughtful man would soon have cause to ask *Cui bono?* What would be the practical gain of such a course so far as spiritual results are concerned? The crowd has been secured but wherein have they or the church which "reached" them been profited? An expert sleight-of-hand performance or a good comic opera would probably draw even a bigger crowd.

Is it not possible that this whole "adaptation" notion holds a vice at its very heart, in that it encourages exactly that which the gospel of Christ, and the Church whose sole business is to promulgate that gospel, is designed to condemn and destroy, viz., worldly and factitious distinctions? "The rich and the poor meet together: the Lord is the

maker of them all." The house of God should be one place where such distinctions are ignored and where all men meet on the one plane of a common sin and a common redemption. In the long run this will be found far more acceptable to every class than any form of "recognition" which practically emphasizes distinctions.

In this connection it **Doubtful Gain.** is interesting to note also two other topics of discussion which have kept pretty constant company with such as we have already referred to.

One is the Decline of Power in the Pulpit. Multitudes of writers have given us their views on this subject. The articles and essays in papers and magazines discussing this theme would doubtless fill volumes. Few readers have failed to see such; they have been particularly prolific during the last ten years.

The other topic is the failure of the Church to reach the People or the failure of the People to reach the Church. Practically this is simply two ways of stating substantially the same thing. If this second topic is as timely as numerous writers assume, then in the regions where such discussion originates the Church fails to appeal to the interest of the people and only a limited *per cent.* of the population are attendants upon its services. Unless these writers greatly exaggerate existing conditions the Church has lamentably lost its hold upon the public and this generation has witnessed a sad defection compared with that which preceded it.

It is also an interesting fact and somewhat significant that these complaints are loudest and most frequent in those very sections where liberal ideas and advanced progress have

had most success.

This may be merely a coincidence, but at any rate it is suggestive. While it may be hasty to conclude that the prevalence of such views has caused a diminished interest in the Church, one is entirely safe in asserting that the prevalence of such has not prevented it. This highly commended "adaptation of the Church" does not seem to *adapt* to any appreciable extent. There is an added element of suggestiveness in the further significant fact that in those regions least affected by liberal ideas and advanced notions, where the Church has been less "developed" from its old traditions and where the pulpit has been most conservative, there will be found less also of this defection on the part of the people. The old themes of man's sin and God's grace still exercise their attractive power and it seems after all an easier task to adapt the people to the Church than to adapt the Church to the people. There are some still left even in this advanced age who believe that this is just what the Church was designed by its divine Founder to do.

S. M. S.

* *

The Modern Criticism of the O. T.—Misapprehensions Regarding It.

Various misapprehensions exist in the public mind regarding the character and scope of modern criticism. The modern criticism of the Old Testament is not synonymous with destructive criticism; for this latter characteristic does not belong to all modern criticism, and is not essential to it, nor does this quality distinguish the modern criticism from the ancient. Nor is the modern criticism of the Old Testament synonymous with

higher criticism. Higher criticism, which was practised sixteen hundred years ago by ORIGEN, has received proper recognition in modern times; but notwithstanding its present great development and extension, it still is and must ever remain merely a part of the criticism of the Old Testament, one of the important departments of that criticism. Nor is the modern criticism of the Old Testament synonymous with the findings of the GRAF-WELLHAUSEN school of criticism. This school was the last to arise, and hence is the most modern in point of time. Moreover in the circle of professional critics of the Old Testament the majority probably are adherents of that school, believe in its postulates and accept its conclusions. Nevertheless it is only a phase of modern criticism. It is such historically; for the critical apparatus and methods which it employs were already in use before it arose, and are contemporaneously used by other distinct schools of Old Testament criticism.

What the Modern Criticism of The O. T. Is.

The modern criticism of the Old Testament is broader and more comprehensive than any of these conceptions of it. What then is it? It is part of that intellectual movement which revolutionized science and philosophy, and of which the principles distinguish modern methods of research from the mediæval methods. It followed upon the discovery of the scientific method. Consequently it is characterized by freedom from servile dependence upon theological dogma, to which criticism was hopelessly subject in its scholastic form, by the consciousness of the possession of inherent rights co-equal with those of the other sciences, by the discovery that it has

to deal with phenomena, and with phenomena presented primarily in the specific field of the Old Testament literature itself, by the apprehension of a method by which to allure these phenomena to reveal the truth, and by the determination to use the privileges of its birthright and fearlessly to devote original and untrammelled research to the investigation. In a word, modern criticism of the Old Testament undertakes to gather and classify and interrogate, in a thorough and methodical manner and with an independent spirit, the phenomena found in the Hebrew Scriptures. The phenomena presented by the Hebrew and Aramaic text as compared with the ancient versions are dealt with by that branch of criticism called textual or, as it is sometimes termed, lower. Passing to the higher criticism, the phenomena presented by diction and style form the subject of literary criticism; the definite historical allusions and the implied circumstances are scanned by historical criticism, while the doctrines that are taught and the stage of religious life that is indicated are also data for historical criticism or, if specialization is carried farther, for biblico-theological criticism. In every instance phenomena are the subject of investigation.

Its Debt to Bacon.

As all know, Sir FRANCIS BACON is the author of what is called the new method of scientific inquiry. He set men out on a systematic pursuit and laid down the general principles of induction from experiment and observation. And so in a true sense modern criticism of the Old Testament acknowledges indebtedness to him; but it was not until long after his death in 1626 that the spirit which he did so much to awaken and pro-

mote began to make its influence felt in Old Testament studies. It was not until 1753 that ASTRUC started the systematic study of the literary features of the Old Testament writings, which has continued without interruption ever since, by his observation and theory regarding the use of the divine names in the book of Genesis. In the closing years of the eighteenth and the opening years of the nineteenth century, DE WETTE by his comprehensive work on Old Testament introduction gave great impulse and extension to the use of the historical data furnished by the Biblical books for purposes of criticism. And about 1835 VATKE and GEORGE, and to some extent EWALD, employed the content of thought as a basis for determining the origin and nature of the Biblical writings, a method which has latterly been pressed into extensive service by the school of WELLHAUSEN. These three classes of phenomena, literary, historical and doctrinal, have since formed the staple subject of investigation and interrogation by the critic of the Old Testament.

Divergent Conclusions and The Baconian Idols.

The investigation of these phenomena has often resulted in divergent conclusions. Why do men with the same facts before them reach different results? The question has been answered by BACON himself. He advised men of the certainty that divergence would arise, indicated to them its causes in certain common tendencies to error, and raised a warning voice against fallacies in reasoning which mar and vitiate the process of induction. He grouped these mischievous fallacies or tendencies and gave to the world his famous classification of the *Idola*. Now these idols which he described

and named, despite the fact that they have been unmasked, continue to exert their baleful influence in the sphere of Old Testament criticism, and they spoil much good work.

1. Idols of the Tribe.

The idols of the tribe form the first group: fallacies incident to humanity in general, those deceptive modes of thinking which are inherent in every man's nature. For example, the tendency to generalize from few observations is an idol of the tribe; so also is the proneness to support a preconceived opinion by affirmative instances to the neglect of negative or opposed cases. This tribal tendency finds abundant illustration in recent criticism of the Old Testament. For example, Professor GEORGE ADAM SMITH perceives that "many of the personal names" in the book of Genesis "are names of tribes as well." In other words, that tribes are sometimes individualized, and frequently an apparent biography is in reality a tribal history. The discernment of this feature of the Hebrew narrative is not the peculiar merit of any particular school of Biblical criticism. It has been recognized by scholars so diverse in their general critical positions as EWALD, BUNSEN, KEIL, DILLMANN, FAUSSET, DRIVER; a list sufficiently large to cover the Biblical researches of the last one hundred years. Professor SMITH makes much of this matter of the individualization of tribes when he deals with the narratives of the Hebrew patriarchs; but when he discusses the genealogies belonging to the period before Abraham he falls under the influence of the idol of the tribe. It seems desirable to him to prove that the Biblical record for this period is untrue, and avowedly for this purpose he selects the register which traces the pedigree of Abra-

ham from Adam, and asserts that "the book of Genesis, by a careful chronology, carries the human family back by named generations to the creation of the first man in 4219 B. C." This date for man's creation he of course finds falsified by human records which point to an earlier date for man's appearance on earth. Had Professor SMITH applied to this register his principle that tribes are quite frequently individualized and made the names which constitute the links names of tribes—of tribes that included individuals of course—and the longevity assigned the period of the tribe's prominence, he would have obtained a chronology quite in harmony with accepted opinion regarding the length of time that man has been upon the earth. It suits his argument at one point to dwell upon the habit of the Biblical writer of individualizing tribes, at another point it is necessary to his argument to ignore this principle. This is one form of the idol of the tribe. It is the tendency of the natural man to support a preconceived opinion by affirmative instances to the neglect of negative or opposed cases.

2. Idols of the Cave.

Another idol is that of the cave. It includes errors that are incident to the individual and that arise from the peculiar mental or bodily constitution of each man: the tendency, for example, to make all things subservient to, or take the color of, some favorite subject. This tendency of the cave also finds abundant illustration in recent criticism of the Old Testament. In the last number of *The Sunday School Times* but one, before these remarks were written, Professor SANDERS, of Yale, says: The account in the book of Joshua of the conquest of Canaan "is clearly the story of a rapid subjugation. All

effective opposition was crushed." But "Joshua x. 28-43; xi. 16-23; and chapter xii. . . . give too sweeping an impression. They are naturally interpreted as a merciless destruction of all the Canaanites. Since other portions of the Bible [such as Judges i. 1-36; ii. 21; iii. 6] make it clear that no such annihilation took place at the time of the conquest, these passages gave much trouble to interpreters, until they came to be recognized as the contribution of the Deuteronomic author, who seemingly ascribes to a sudden and sweeping success of Joshua the results which were ancient history by his time, but had really taken several generations to accomplish."

It looks as though Professor SANDERS were living in his own little cave; for he ascribes to his pet theory the virtue of relieving interpreters of a perplexity which well informed expositors do not feel. History has furnished exegetes with numerous cases, like that described in the books of Joshua and Judges, of the rapid campaign of an army carrying fire and sword into a hostile country and leaving desolation in their train; and the return of the same troops five or six years afterwards to find the ruins repaired and such of the former inhabitants, as had fled at the approach of danger to places of safety and hiding, back again and re-established in their old places of habitation. This familiar history fully explains the narrative in Joshua and Judges.

These two examples which have been cited in illustration of the present influence of the idols of the tribe and the cave have been taken from recent publications by adherents of the GRAF-WELLHAUSEN school of criticism. It would be ungenerous and ungracious in the present writer, and liable to cause

misunderstanding, were the matter dropped here. The evil is not all on one side. And Professor DRIVER has succeeded, in the essay which is published in the volume entitled *Authority and Archaeology*, in pointing out overstatements and unwarranted conclusions in the arguments of the archaeologists who have recently disputed the findings of the GRAF-WELLHAUSEN school. Indeed, a large part of the benefit that accrues from the debate between the schools is the gradual elimination of the errors that are due to the idols.

3. Idols of the Market Place.

BACON emphasized a third idol, that of the market place. It comprehends the errors that are due to the influence exercised over the mind by mere words. It is passed over by us at this time with mention only.

4. Idols of the Theater.

The idols of the tribe and cave are innate tendencies; they pertain to the very nature of the mind and cannot be eradicated. The idol of the market-place is also inseparable from the mind, but it is nourished from without. The fourth idol is imposed from without. It is called by BACON the idol of the theater; and embraces the fallacious modes of thinking that result from received systems of philosophy and from erroneous methods of demonstration. Instead of illustrating this error, it will be profitable to give the discussion a wider range and consider the external things that promote or interfere with right induction in Old Testament criticism.

Philosophical Presuppositions.

And first, the philosophical presuppositions of the investigator. There is the presupposition

of naturalism, which postulates the impossibility of the supernatural. There may be a God, it is true, and a certain divine guidance of human affairs; but no miracle, no intrusion of the supernatural into the course of nature. Such was KUENEN's position. His saying has become famous: "The religion of Israel is for us one of the great religions of the world, neither more nor less." This sentence is purely a postulate; a theorem assumed, not demonstrated; and KUENEN himself failed to make his assumption good in his attempt to empty the prophet's message of its divine origin. This postulate of naturalism at once terminates freedom of investigation. No inquiry into the historicity of a record which recounts a supernatural occurrence can be tolerated. There is only one course for the Old Testament critic to pursue. He must reduce the content of the Bible to forms that can be conceived of by the reason and traced out by it.

There is, secondly, the presupposition of unconfessed, yet practical, naturalism. Dr. WOOSUNG WADE, for instance, in the introduction to his recent volume on Old Testament history has two remarks which he doubtless intends as the profession of his faith. He says: "In the abstract, there is nothing incredible in the belief that the divine will can act as freely in the *course* of the world's history as it did at the beginning." He says again: "It is possible to trace the way in which some of the tales of marvel respecting certain of the [events and personages of the past] actually originated. Consequently, . . . with regard to the residue of the Old Testament stories of the miraculous . . . there is a considerable presumption that poetic fancy has been at work in them, and perhaps in particular cases altogether created

them." The result is that in practice Dr. WADE pronounces every marvel in Hebrew history to be a legend unless he can explain it as poetic description.

There is, thirdly, the presupposition of supernaturalism. The supernaturalist, believing or willing to believe in a personal God, comes to the study of Old Testament history prepared freely to investigate the record of the marvelous and ready to interpret it according to the evidence either as a miracle in literary form only, or as a special providence which does not transcend nature, or as a supernatural occurrence. Of course the supernaturalist may be an extremist, and too ready to read a miracle into the Hebrew record; but the tendency of the age makes against this habit of thought and makes for the rejection of the supernatural and the explanation of the record on natural lines unless compelling grounds for its acceptance as supernatural are present. In contrast with the naturalistic thinker, the supernaturalist is open-minded, able to take a broad survey of facts, uncompelled to any predetermined result in criticism. He is free to let the facts speak.

A second class of external things which promote or interfere with right induction consists of methods. The Hebrew records are subjected to different modes of treatment. There is the method of harmonizing as distinguished from that of antagonizing the statements of the historians. The Old Testament recital of the history is in general consistent with itself. There seem to be some contradictions. These have frequently been pointed out; and they have been dwelt upon as though the whole case were determined by them. They require to be dealt with by

themselves, and subjected to a special examination. In other respects the narrative is self-consistent or may readily be understood in a way that leaves the statements consistent with each other. But the discovery of constant contradictions and discrepancies in this record has become the necessity of certain modern theories in the literary and historical criticism of the Old Testament. He who yields to the necessities of these theories, and unnecessarily antagonizes the separate details of the narrative is treading on dangerous ground.

He who harmonizes, on the other hand, may have no prejudice against the theories in question, and may feel himself free to admit the occurrence of contradiction, and may use them in determining the true text and value of his sources. But he harmonizes where the way is clear to do so. He may sometimes err, of course, and fail to recognize a real discrepancy; but his method is correct. He follows the established canons of historical research. The critic of the Old Testament cannot divorce himself from the recognized rules of modern historical criticism and expect his work to live.

A Second Method.

A second method of dealing with the record consists in the manipulation of the text. It may be called subjective in distinction from objective textual criticism. The familiar example of this is the proposal in some quarters to strike out the name of Cyrus from two neighboring verses in the last section of the book of Isaiah. This emendation would remove the most effective objection that has been raised to the genuineness of the last twenty-seven chapters of Isaiah. Dr. JOSEPH ADDISON ALEXANDER, without believing that the removal of the name of Cyrus was at

all necessary in order to maintain the genuineness of these chapters, was yet quite willing to admit the legitimacy of this procedure and to hold it in reserve. Professor DRIVER, however, contends that the prophet's argument would be destroyed by the elimination of the name. Assuming that exegesis permits the omission of the name without injury to the prophet's argument, then, urges Dr. ALEXANDER, it is worth while to consider whether the name is not a late interpolation, because prophets do not commonly make predictions, so specific and particular and minute. In other words, the argument derived from the mention of Cyrus by name for dating this prophecy in the later years of the exile, when Cyrus had loomed up on the political horizon, is not weighty, for the twofold reason, first that the name may plausibly be regarded as a marginal gloss written by a late student of the fulfilment of prophecy; and second that this theory of interpolation is supported by the fact that it is unusual for prophets to predict with minute particularity. This general consideration exonerates the act of excising the name—as well as the opposite custom of insistence upon its retention—from the charge of resting solely on subjective criticism. But still, as Dr. ALEXANDER felt, the retention of the name, whatever consequences may follow, is the true critical course. The word is in possession. It is attested by the versions. Its removal is determined largely by subjective considerations and in many instances by a desire to support a theory: a most dangerous combination.

What shall be thought then of certain proposed modifications in the sixth chapter of Zechariah? According to the Hebrew text, supported by the versions, the eleventh

verse reads: "Make crowns and set them upon the head of Joshua the son of Josadak the high priest." In these words, taken with their context, the church has always seen the convergence of two lines of ancient Messianic prophecy and their union in the one person of the priest-King. EWALD, however, under no constraint from external evidence, calmly puts into this verse an entirely different idea. He alters it so that it shall read: make crowns and put them on the head of Joshua the son of Jozadak and on the head of Zerubbabel. Not the priest-King is in view, but a priest and a king. WELLHAUSEN secures the same result by other manipulation. He declares that the words "place them on the head of Joshua" are a late editorial interpolation; he strikes them out and in verse 13 he inserts the name Joshua and thus makes the latter passage read: "He shall bear the glory, and shall sit and rule upon his throne, and Joshua shall be priest at his right hand."

Dr. Driver
Protests, Though
Mildly.

The subjective manipulation of the text is at present carried on in a wholesale manner. Even Professor DRIVER feels constrained to raise a mild protest. He says: "It may no doubt occasionally happen . . . that a prophecy has been expanded or supplemented at a later date: but the grounds ought to be very clear before it can be deemed probable that this has taken place upon the extensive scale which is sometimes supposed."* There are two facts which face the critic and should render him cautious in undertaking subjective textual criticism: (1) The necessity of altering the text is always a weakness in any critical theory. (2) Subjective

textual criticism is entirely without scientific control, and is therefore outside of science.

These remarks have concerned textual criticism for subjective reasons. They apply also to subjective criticism of the Biblical material in general, to that method of procedure which allows subjective considerations to usurp the authority of objective phenomena. Subjective criticism is entirely without scientific control, and therefore lies outside of the realm of science.

External Testimony.

We have spoken of philosophical presuppositions in criticism and of methods of dealing with the record. We would speak next of the place of external testimony in Old Testament criticism. Tradition is testimony of this sort. It is fashionable in some quarters to reject tradition altogether. Many ancient traditions are, indeed, false; but the discoveries of archaeology have destroyed the position that all are false. There is a voice from the past. Frequently it comes from Palestine and from centuries that were already remote when Christ appeared, even out of the Old Testament period itself. It cannot be dismissed by saying that it comes from an uncritical age, for the voice is not known to proceed from naïve criticism. Sometimes it comes from an eye-witness. It cannot be dismissed by saying that in the course of centuries other voices have become blended with it, and corrupt and confuse it; for that only declares that this voice like other witnesses to past history must be subject to rigid criticism. Often the accumulated, distracting sounds can be separated and the original voice be heard in its purity. At other times the substance of the tradition can be detected,

*Introduction, 10 P. 306.

though the details remain uncertain. An investigator who heeds tradition alone is not a critic. On the other hand the critic who ignores tradition, does so at his peril—and at the peril of the truth.

There is also the testimony of Christ and the apostles to the Old Testament. The belief and teaching of the apostles regarding the Old Testament is no longer questioned; but a battle rages about the testimony of Christ. The earnest attempt has been made to deprive Christ's witness of relevancy. Several methods are employed to accomplish this result: (1) Exegesis; the meaning that has been commonly ascribed to Christ's words is interpreted away and no testimony left. (2) The theory of accommodation; Jesus knew that the views of his fellow-countrymen regarding the Scriptures were mistaken, but he deemed it unnecessary and unwise to correct their false impressions. (3) The doctrine of *Kenosis*; when Jesus became a man he emptied himself of divine knowledge and so knew no more and no better concerning the source of the sacred writings than did his mistaken fellow-countrymen. (4) The plea that the report of Christ's words is unreliable; the record made by the evangelists cannot be trusted as an accurate and true transmission of Christ's sayings.

Two Types Of Approach.

Now suppose that a man has carefully investigated these various methods of dealing with the testimony of Christ and is unable to accept them. At the end of his investigation he comes to the study of the Old Testament holding substantially the traditional view. But before passing judgment upon his fitness to do critical work, let us place by his side a representative of a

group of recent writers. Mr. OTTLEY believes it to be a "mistake to maintain, in the face of the analogy presented by the early history of other nations that the vivid narratives of the Pentateuch are literally . . . true to fact." He comes to the Old Testament holding the opinion that its vivid narratives and particularly the marvelous element in them are not true to fact. The result is that in his book Mr. OTTLEY is not a critic at all. He waives these matters aside without investigation. He is able to give a reason for the faith that is within him, and without inquiry he dismisses the recorded history as untrustworthy. Just so his companion, who receives the Old Testament from Christ, may come to the old records. He too is able to give a reason for the faith that is in him; but if he dispenses with further investigation, he is not a critic at all.

Both May Be Critical.

Can men of these two types become trustworthy critics of the Old Testament? We think that they may; provided that while they know the foundations of their belief, they are hospitable to truth. Indeed each type of man may render his own peculiar service. There will be a difference between them which is yet a resemblance. The earnest investigator whose views of the Old Testament are determined by the analogy of other early national history will be skeptical of the evidence that is offered for the occurrence of supernatural events in Hebrew history, and he will subject it to rigid scrutiny, and doubtless in particular cases can show that it is inadequate. The man who knows on what ground his faith in Christ's testimony to the Scriptures rests, renders a double service. Skeptical of conclusions that involve the unhistorical charac-

ter of the Biblical narrative, he will subject the argument upon which those conclusions are based to rigid scrutiny in the expectation that a thorough examination will disclose flaws in it. He will also insist, and rightly, that no induction of the Old Testament phenomena is complete, until the result has been correlated to the known facts and well established doctrines regarding Jesus of Nazareth.

**The Old
Testament in
The Light
Of Modern
Criticism.**

It has sometimes happened that a fair woman has been so placed at a public gathering, by accident or design, as to

receive colored light upon her countenance and thereby to be rendered sickly in appearance or even ghastly. True beauty is best seen in the light of day. So, too, the beauty of the Scriptures has often been marred by the kind of light that criticism, accidentally or by design, has cast upon them. It is important that they be examined in perfect light: not in the cave, not amid the illusions and exaggerations of the theater, not with the defective vision so common to the tribe; but in the open, where the light is abundant, and with normal eyes. Such examination is the sole demand made by scholars who believe the Scriptures to be the Word of God.

J. D. D.

THE TRUE NATURE OF PROPHECY.

PROFESSOR W. G. MOOREHEAD, XENIA, O.

The limits to which this paper must needs be confined preclude anything like a thorough or even satisfactory treatment of the great theme. Only some features of it must engage attention.

I. Our first duty is to determine as exactly as we may the meaning of the terms prophet and prophecy. We are not compelled to resort to lexicons and commentaries to determine their significance. Happily, the Bible itself furnishes us an authoritative definition of the office and function of the prophet. In Ex. vii. 1, 2, it is written, "And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh." No statement could be clearer than this. By divine appointment Moses was to be in the place of God to Pharaoh, and Aaron was to act as the prophet of Moses, receiving from him the message and delivering it to the king. This is further illustrated in Ex. iv. 15, 16, where Moses was directed to speak unto Aaron, and "to put words into his mouth." "And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God." As we may say, Moses *inspired* Aaron, and Aaron spoke his word to Pharaoh and the people. The term "mouth" is often employed to designate the office and message of the prophet (Isa. xxx. 2; li. 16; Jer. i. 9; Luke i. 70). In Deut. xviii. 18, Jehovah says of the Prophet he would raise up, "and I will put my words in his mouth, and he shall speak unto them all that I shall command him." The promise involves this much most certainly, "I will so reveal my mind to him, and so inspire him to utter it, that the words he speaks shall be really my words." It is the uniform testimony of the prophets that their words were not their own, they were God's. The promise made through Moses just above referred to is Messianic (Acts iii. 22, 23), and it was literally fulfilled by the Lord Jesus (Jno. xvii. 8).

The titles given the prophets indicate the functions of their high office. One of these is "Man of God" (I. Sam. ix. 6),

which denotes that he who bore it was one favored with Divine communications, and employed as God's messenger to men. Personal holiness is no doubt embraced in the title, but this is a subordinate feature of the prophet's official character. Another is "Servant of God"—or of Jehovah (Is. xx. 3), which signifies one who is chosen to announce the Lord's will to men, who is sent on Divine errands. A third is "Seer" (I. Sam. ix. 9), which describes the prophet as one pre-eminently gifted with the seeing faculty, with preternatural sight and insight, who had the power given him to look into the invisible world and to disclose so much of it as pleased almighty God.

Each prophet had both a "call" and a "message." Both were from God. No one could assume the office self-appointed; much less could one be commissioned by the people; and still less could he originate his message: Moses, Ex. iii. 2, 4, 10; Samuel, I. Sam. iii. 10, 20, 21; Isaiah vi. 8, 9; Jeremiah, i. 5; Ezekiel, ii. 4; Daniel, ii. 19-23, etc.

Here, then, we have the Biblical definition of the prophet and prophecy. The prophet was one who received his message from God and who delivered it to those for whom it was intended. He was God's "spokesman" and God's "mouth," the bearer of the divine will to men. According to the Scriptures prophecy does not spring from any natural parts nor from any powers whatsoever of the human mind. Its origin is always traced to the supernatural working of the Spirit of God on the spirit of the prophet. All the Biblical prophets disclaim any part in the origination of their messages. Their uniform formula is, "The word of the Lord came," "Thus saith the Lord." Accordingly, the Apostle Peter describes the source of all prophetic utterances thus: "Knowing this first, that no prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost" (II. Pet. i. 20, 21). Equally conclusive is the testimony of Heb. i. 1, 2: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son" (R. V.). In each case, whether in the prophets or in the Son, the Speaker is God. According to these solemn declarations of the word of God, Biblical prophecy is divine, its Author is Jehovah himself. The message

was brought to the prophet, as it is brought to us, from God. The prophets delivered what they received—nothing more, nothing less, nothing different.

II. Prophecy and Divination. The naturalistic theory of prophecy is that it is only a higher kind of soothsaying; that the prophets of Israel and heathen soothsayers belong essentially to the same class. That divination in some sort resembles prophecy is not denied. The soothsayer claimed that he was not the originator of his communication, that it came from a "spirit," "demon," or "god." Present day necromancy makes the like claim; it is the "spirits" that speak by means of the "mediums." As has been noted above, the prophets of God unanimously affirm that their messages are God's, and in no proper sense their own. But here the resemblance between the two ends. Day and night, light and darkness, are not more distant and distinct. Let some of the differences between them be noted. (1) Soothsaying is solemnly forbidden and denounced (Lev. xix. 26-28, 31; Is. viii. 19, 20; Deut. xviii. 9-14; Gal. v. 20). It consists chiefly of imposture, but also of diabolism. The devil is the supreme counterfeiter; he is the ape of the universe. From the beginning his foul aim has been to counterfeit the ways and works of God. The universal prevalence of necromancy, sorcery, occultism and idolatry through ages evinces the great deceiver's success. (2) Prophecy, from its very nature and design, cannot speak on all kinds of subjects or events. Divination attempts precisely to do this; it will give "responses" to every sort of inquiry. Prophecy announces nothing else but what stands in organic and internal relation with the kingdom of God and the blessed work of redemption. Divination undertakes to reveal the future of persons and things without any connection whatever with the divine government or the purposes of grace. Prophecy has to do pre-eminently with the course and development of God's kingdom in the world. Divination is essentially a puerile kind of fortune-telling. Prophecy is the product of the inspiration of the Spirit of God. Divination rests on imaginary intercourse with an extra-mundane spirit. The prophet spoke the words of the Lord, the words which the Lord put into his mouth (Jer. i. 9; Ezek. ii. 7); the soothsayer and false prophet spoke out of their own hearts (Jer. xiv. 14; xxiii. 26). The one was objective truth, the other sub-

jective presentiment. The prophet received his message from without, from beyond the boundaries of his own intelligence; but the soothsayer and false prophet evoked their oracles from the depths of their own spirits. (It is significant that the word which the LXX. use to render the phrase "familiar spirit" (I. Sam. xxviii. 7, 9), is *ventriloquist*). (3) Biblical prophecy has the Lord Jesus Christ for its supreme center. All its lines converge in him. To him its waiting eyes are lifted; to glorify him its marvellous lips are opened. His glorious work of redemption; his kingdom and its victories; his coming and the transcendent events connected with it; his name, surrounded with unapproachable splendor; his power, without a superior and without a rival; his throne the throne of the universe—such are its exalted themes. Divination and necromancy, ancient and modern, know nothing of Christ and care nothing for him. (4) The prophets of Scripture put forward a divine claim for their utterances. And what is not the least proof of the justice of their claim is the fact that the content of their messages fully accords with the claim. The claim and the messages square with each other; there is no disparity between them. There is that in their utterances which substantiates their claim to inspiration. The prophecies of the Bible are worthy of God. In dignity, in comprehensiveness and minuteness of detail, in their disclosures of the mighty purposes of the Lord, in their intimate, profound, and unerring acquaintance with man and providence and nature even, Biblical prophecies furnish their own divine credentials. It is far otherwise with divination. There is an immense distance between the supernatural pretensions of augurs and soothsayers and their "responses;" while the "spirits" of modern necromancy chatter nonsense with the volubility of magpies, and with no more sense of responsibility.

III. Prophecy sprang from man's exigencies. It had its origin in man's sore need; its birth was in the day of his sin and apostasy. The first great predictive promise, that which stands at the head of all the rest and leads the long procession, was given after the Fall, and because of the Fall (Gen. iii. 15). Mercy and grace prompted it, but the ruin wrought by sin was the occasion of it. It was mainly in consequence of Israel's rejection of Jehovah as their gracious Sovereign, and their determination to have

a king from among themselves and like themselves, that Samuel and the prophets that succeeded him came into such prominence. It was because of the apostasy of the chosen people and the tremendous judgments which were visited upon them on account of it that the ministries of Isaiah, Jeremiah, Ezekiel, and Daniel assumed such vast importance, and became so significant in the after history. Prophecy implies *failure*. Had there been no sin, prophecy, at least predictive prophecy, probably would never have been given, because not needed. The apostle Peter exhorts believers to take heed to the more sure word of prophecy, "as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts" (II. Pet. i. 19). "A lamp that shineth in a dark place" is the inspired description of the nature and object of prophecy. It is at once a danger signal and head-light; it tells and it foretells. It was when Israel was apostatizing from God that the prophets appeared, uttered their solemn warnings and made their passionate appeals. It was when Jesus knew that the nation had determined to put him to death that he announced the overthrow of the Temple, the dismemberment and dispersion of the chosen people (Mat. xxiv., xxv.). It was when the Spirit of truth had detected the germs of declension and corruption in the professing Christian church that he revealed its guilty history and approaching judgment (Matt. xiii.; II. Thes. ii. 1-12).

One great aim of prophecy is to testify against the defections and corruptions of the prophet's own times, and to arrest and correct them. Thus, Elijah, Elisha, Hosea, Amos and others bore a faithful witness against the increasing wickedness of the kings and people of Israel (the Northern kingdom), and their tone deepened in intensity and pathos as the evils grew and the catastrophe drew on. So, too, the prophets of Judah cried aloud and spared not in their heroic efforts to check and turn back the tide of evil, but in vain; and Jeremiah sings at length the mournful dirge that tells of Judah's fall. Accordingly, the prophet's message often originated from the circumstances and the exigencies of his own times, and often likewise it was addressed to the men of his own generation. But this is not an invariable rule. There is no traceable connection between the temporal conditions of Micah and his prediction of Messiah's birth-place (Mic. v. 2, 3)

—the prediction on which the priests and scribes instantly laid their hands when asked by king Herod (Mat. ii. 4, 5). Nor is it possible to find any relation between the circumstances in the life of the writer of Psalm xxii. and the unique experiences therein detailed—the first words of which Psalm form one of the seven sayings of our Lord on the cross. The seven parables of Mat. xiii., are predicative; they stretch over the whole vast period between Christ's first and second Advents, and yet there can be found for them no adequate "historical setting;" indeed, they have none. It is a serious mistake to tie up the messages of the prophets to their own day, and attempt to exhaust their contents in their application to the prophet's contemporaries. There is a manifoldness and comprehensiveness in holy Scripture that no other writing possesses. The Spirit of God, who is the real Author of the Bible, often combines a variety of ends and aims in what he is pleased to communicate to men. The messages of the prophets often concerned more particularly the people of their own generation, but just as often these same messages had in them announcements and predictions which belong to the distant future. Dealing with the moral state of their contemporaries was a part of the prophet's function; announcing God's unalterable purposes both of mercy and of judgment was another part. Biblical prophecy is not an inference from existing data, nor a deduction. It is not a generalization from known facts, nor shrewd guessing. Read again Peter's striking words: "Knowing this first, that no prophecy of Scripture cometh of one's own interpretation," *i. e.*, it does not spring from one's conjectures or calculations or inferences. It does not originate with the prophet, nor is it tied to his times as to its fulness and scope. The denial by some of the Corinthian Christians of the resurrection led to the majestic revelation contained in the fifteenth chapter of Paul's First Epistle. While the unanswerable argument holds through all time, the prediction imbedded in it has never yet been fulfilled nor will be till Christ's glorious return. The sorrow of the Thessalonian saints over the death of fellow-believers was the occasion of the triumphant prophecy "by the word of the Lord" which no doubt comforted them, as it has unnumbered multitudes since, and will continue so to do for all the mourning children of God till the glad morning of the resurrection (I. Thes. iv. 13-18).

The alarm (I had almost said the panic) of these same saints, that the Day of the Lord was already present led to the mighty prophecy touching the falling away, the strange, enigmatical *hindrance*, 'the apocalypse of the Man of Sin and Son of Perdition whose destruction awaits the brightness of the Lord's coming' (II. Thes. ii. 1-12)—a prophecy even yet unaccomplished. Let us have done with the feeble and false canon of interpretation which proudly asserts, that the prophet's message is addressed to his contemporaries, is intended for them pre-eminently, if not exclusively.

IV. The rationalistic view of predictive prophecy is this: the prophet's message does not transcend the horizon of his own age. When he speaks of the future his predictions are ideal; they are not definite or exact, nor indeed can be. That is, according to this God-dishonoring hypothesis, prophecy never outruns the historical process; it cannot stretch beyond the stage of realized history reached in the prophet's time, save in a vague and indefinite way. If this be true, then we must reconstruct all our interpretations of Old Testament prediction and all the inspired commentary on it in the New. We must bind fast all eschatology to the prophet's own age, and suffer no light to fall on the things to come. Over these an impenetrable veil hangs which God cannot—at least does not—lift. And so Isaiah xl.-lxvi. becomes Deutero-Isaiah, written by the Great Unknown who lived in exile times and personally knew Cyrus. The august Sufferer of Isa. liii. is Israel, or the godly remnant, or mayhap Jeremiah, and not Messiah. Ezekiel's wheels stop short in the foundations of the second Temple, or whirl poetically in heaven. Daniel's visions it confines to Antiochus Epiphanes and the Maccabean war. The Lord's eschatological discourse (Matt. xxiv., xxv.) it arrests at the fall of Jerusalem, A. D. 70, and the Apocalypse concerns itself with the emperor-beast, Nero. The theory minimizes everything to the last degree. It practically denies that God has distinctively foretold anything of the distant future, and then it tries to compensate for so great a loss by a species of spiritual inflation, and a pious laudation of the "ethical content" of prophecy. It speaks most patronizingly of the personal worthiness of the prophet, with its proud lips it condescendingly honors Christ the Prophet, and yet ignores or flatly contradicts his divine testimony.

We deny and repudiate this so-called "scientific method," and appeal against it to the witness of the Lord Jesus Christ and the Apostles. What answer is returned to our denial and appeal? It is found in the defiant words of Professor Kuenen of Leyden: "We must either cast aside as worthless our dearly bought scientific method or forever cease to acknowledge the authority of the New Testament in the domain of the exegesis of the Old. Without hesitation we accept the latter alternative." And in the words of Professor Gunkel of Berlin: "The men of the New Testament are not presumed to have been exceptional men in such matters; but shared the point of view of their own time. Hence we are not warranted in looking to the New Testament for a solution of questions in the literary history of the Old Testament" (quoted by Dr. Osgood in his recent most timely Address). The New Testament, however, cannot be so summarily set aside in this contention. The New Testament is, at least, an equal sharer in the glory or the dishonor of the Old. You cannot lay the hand of violence on the Messianic prophecies of the older volume without robbing the Son of God of his precious dignities, his eternal crown rights. Whatever becomes of this boasted "scientific method"—and we believe that in the near future Christian men will clap their hands at it and hiss it from its place of bad pre-eminence—we dare not surrender, because we cannot afford to surrender, the principles of interpretation of the Old Testament prophecies which are sanctioned by Christ and the Apostles. There is a true and infallible method of exegesis made ready to our hand. The New Testament is the best manual of Old Testament hermeneutics extant. Its principles are clear, exact, immutable; and they are as strictly applicable now as in the sixteenth century or the first. Its examples are copious, luminous, and unerring. Its spirit is reverential and profound. To this true method we now turn for two illustrious examples as to the meaning of Old Testament predictive prophecy.

(1). "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke xxiv. 27). How wide the range our Lord's exposition took is obvious from this language: Moses, the Pentateuch; all, not some, of the prophets; all, not some, of the Scriptures. He began from Moses, then went on to the Prophets, and

in all the Scriptures he found himself as the center and sum of the whole divine testimony. In Luke xxiv. 44 Jesus says, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." The threefold division of the Old Testament here noted is the ordinary Jewish one, the Torah, the Prophetic Books, the Hagiographa. Christ positively asserts that he himself is in the Old Testament, and in every part of it, its substance and its sum. In the face of these explicit and unqualified declarations of the risen Lord one hesitates to say just what he thinks of the spirit which dictated De Wette's remark: "It were much to be wished that we knew what prophecies of the death and triumph of Jesus are here meant. There are but few that point to the subject." The Lord does not hint at isolated passages; he asserts that the whole Scriptures are a testimony to him. Here is the norm given the Apostles and disciples, given all teachers and students of the Bible for all time, for the interpretation of the Old Testament. It is to be remembered that these statements of our Lord were made after his resurrection from the dead and shortly before his ascension to the right hand of the throne of God. His exaltation had already begun. Whatever limitations attached to his earthly life previously are now passed. Granting much that is now said touching the Lord's *kenosis* during the period of his humiliation (and we do not accept that teaching), it is inapplicable in this instance. Christ's glorification is here begun. He speaks these words with the same plenitude of authority as when he said, "All power is given unto me in heaven and in earth" (Matt xxviii. 18). With the radiance of the infinite glory already enswathing him, he announces that the whole Old Testament bears infallible witness to his person and his work.

That the evangelists and the apostles closely followed the method given them by the Lord Jesus every intelligent reader of their writings knows. Let but two examples be here cited. Ten days after the Saviour had spoken the words recorded by Luke, in the first Christian sermon ever preached, Peter adduced the Messianic predictions of Joel and of David as proof that Jesus is in very truth the promised Messiah, and concluded with these majestic words: "Therefore let all the house of Israel know as-

surely, that God hath made that same Jesus whom ye crucified both Lord and Christ" (Acts ii. 36). In his address to the chief men of the Hebrew colony at Rome Paul "expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out the prophets, from morning till evening" (Acts xxviii. 23). "If the exegete should read the Old Testament Scriptures without knowing to whom and to what they everywhere point, the New Testament clearly directs his understanding, and places him under an obligation, if he would be a sound Christian teacher, to acknowledge its authority and interpret accordingly. Doubt as to the validity of our Lord's and of his apostles' method of expounding involves necessarily a renunciation of Christianity" (Meyer). "They who consult the teaching of Jesus and of his apostles with respect to the prophecies concerning the Messiah need not grope in uncertainty. . . . (He is the) whole tenor of the Old Testament in its typical and symbolical character" (Van Oosterzee). "Observe the testimony which this verse (Lu. xxiv. 27) gives to the divine authority, and the Christian interpretation, of the Old Testament Scriptures: so that the denial of the references to Christ's death and glory in the Old Testament is henceforth *nothing less than a denial of his own teaching*" (Alford).

(2). *Hebrews*. The author of this Scripture furnishes an inspired commentary on ancient Judaism. In that system he finds the seeds of Christianity. Its complex services he describes as "a figure for the time then present"—rather, a parable, an acted parable, in which the glories of Messiah and the Messianic age are disclosed. He finds that Jesus Christ, in the dignity of his person, in the majesty of his offices, and in the perfection of his work, was and is the substance of Tabernacle and Temple, of altar and priest, of victim and blood-shedding. According to this great Epistle Judaism as a system was a Messianic prophecy; it was a kind of Kindergarten school in which God by a splendid series of object lessons taught his people that in due time One would appear who should make good every promise and prophecy—the Prophet of whom Moses was but a faint type; the Priest of whom Aaron was but a dim reflection; the Offering of which the sacrifices were but thin shadows. Every rite and ceremony of the Mosaic institutions had a voice for Israel; and the

voice was prophetic. It spoke but one word, Wait. Wait, and the true Deliverer will come; Wait, and the true Priest will appear whose one offering will perfect forever them that are sanctified—the offering that will never need to be supplemented by a sickly little Protestant purgatory in the middle state.

The words of the Lord Jesus lie at the basis of all right exposition of the Old Testament. This was the ground of the best patristic interpretation. It was the ground of all interpretation esteemed Christian until a very recent period. The consent of Latin, Greek, and Protestant exegesis, the verdict of an eighteen hundred years' Christianity, is not lightly to be set aside. If a method so Scriptural, rational and cardinal is to be abandoned as inadequate and false—a method which has back of it the sanction of Jesus Christ and the Apostles—where is another that can take its place? The scientific method of the destructive critics? One of the very significant things of the newer criticism is this, the almost total absence of any appeal to the New Testament to elucidate the problems of the Old. Kuenen, Wellhausen, Cheyne, Driver—we look in vain in their writings for any worthy reference to the Scriptures of the New Testament as to the meaning and the authority of the Old. In the article entitled "Prophecy and Prophets" by the late Dr. A. B. Davidson in *Hastings' Dictionary of the Bible*, the reader is struck with the scantiness of such references, and the few there are concern subordinate matters. At its close there is a sort of grudging acknowledgment of apostolic recognition of the Old Testament as the word of God. It is all gathered into a few lines, and then the writer hastens to add: "It (historical exegesis) assumes that the Old Testament writer had in every passage which he wrote a meaning in his own mind, and that he desired to convey this meaning to his contemporaries; and it asks, What did the Hebrew writer mean? What would the people of his day understand from his words?" In plain English, Old Testament prophecy is to be studied apart from the New; on it the New must not be allowed to shed any light.

Without hesitation the present writer must express his profound conviction touching this whole matter: "the scientific method" empties the Old Testament of most of its significance as the word of God, and it obstinately refuses to permit Jesus

Christ and his Apostles to attest its meaning and authority. For one, he repudiates absolutely this method of exegesis, for it thrusts a sacrilegious Jehoiakim's penknife between the Two Testaments, and ruthlessly sunders them. He accepts Kuenen's alternative, and gladly says, We cast aside as worthless the rationalistic method, and adhere only and forever to the holy method of Christ Jesus and his inspired Apostles.

THE PLACE OF SAMUEL IN THE HISTORY OF ISRAEL.

PROFESSOR HENRY E. DOSKER, D. D., HOLLAND, MICH.

Like mighty mountains, which rise abruptly from the plain and tower in their sublime isolation above the surrounding landscape, some men in all periods of human history have risen above their fellows and occupy a position of influence and power all their own. To this general rule the history of the kingdom of God forms no exception. And among the great characters of Old Testament History, Samuel the prophet ranks second to none, as studied from both the human and the divine standpoint. A glance at this unique character, his life and his position in the kingdom of God may therefore be of more than passing interest.

The word—Samuel—has been variously translated—"asked of God"—"heard of God"—"name of God." The last appears the most correct rendering on philological grounds. Mr. Jastrow, Jr., has lately called attention to its possible analogy with the Assyrian *shumu*, "offspring," which occurs in many proper names.

The two books, which are named after Samuel, were originally one; the LXX. and the Vulgate unite them with the Kings and thus have a collection of four books. The division into Sam. I. and II. is a comparatively modern thing and dates from Bomberg's edition of the Hebrew text, published in 1516. It is not apparent why these books bear Samuel's name. A fair inference from I. Chron. xxix. 29 leads us to suppose that the story of his own life, contained in the first book, together with that of the greater part of Saul's life and that of the early days of David are from his hand. This autobiography was evidently supplemented

from other sources and reviewed by a later hand. One of these sources is mentioned in II. Sam. i. 18. A study of the methods of the divisive critics, as regards the books of Samuel, is however very suggestive.

They play loose and fast with their material. We have no quarrel with them as to the evidence of the composite nature of certain portions of the Bible. The Scriptures are revelation, but they are also literature. From the latter point of view earlier material was undoubtedly used by later writers and prophetic redactors, divinely inspired, may have given us the holy Scriptures as we now possess them; but we contest the right of the critics to handle the Scriptures, as they would handle no book of merely human origin. If the efforts of the keenest historical scrutiny proved unavailing to reproduce an absolutely correct text of the "Augustana" of 1530 and Tzschackert's work must be considered only as a tentative effort in this direction; and if the labors of Kuyper, Bavinck and others, in Holland, have not yet proved equal to the task of settling the text of the Dutch Liturgy of 1618, how can men presume to speak apodictically of a literature so old that every trace of the original text has disappeared. The efforts of the divisive critics are therefore largely hypothetical.

If my readers desire to follow these critical procedures, as regards Samuel, they are referred to Wellhausen, who has blazed out the path which all later critics have, in the main, followed; to Kuenen, Driver, Loehr, Strack, Budde, and—among us—to the critical commentary on Samuel by H. P. Smith, as also to Hastings' *"Dictionary of the Bible"* (art. *in loco*). A conservative and efficient treatment of the subject is found in Davis' *"Dictionary of the Bible."*

A comparative study of these authors will show that it is no exaggeration to say that they play loose and fast with their material and that some of their conclusions are based on premises, far too weak to sustain them. All these critics agree as to the existence of an *older* and a *more recent source* of Samuel, imperfectly welded together by the "priestly redactor" of later days. They find the proof of this twofold origin of the book in certain parallels or duplicate narratives of events, *e. g.*, two accounts of Eli's denunciation, of Saul's election and rejection, of David's introduction to Saul and of his flight from court, of David's mercy to

Saul, of his flight to the Philistines and of the death of Saul. In his discriminative treatment of this matter, Dr. Davis sums up the whole thing in this one sentence—"The book of Samuel does not make the difficulty; it is the theory, which fails to explain the existing phenomena." The divisive critics agree as to the two-fold origin of Samuel, but they are all at sea as to the origin of these sources.

Wellhausen, Kuenen and Loehr hold that the later source was of Deuteronomic origin; whilst Cornill and Budde proved, to their own eminent satisfaction, that it had an Elohist origin. And Budde makes assurance doubly sure, by assigning the earlier narrative to a Jehovistic source and by telling us that the two were welded together by RJE, to be ultimately polished into their present shape by a Deuteronomic reviser.

The whole scheme is therefore a repetition of the Hexateuchal process. One envies these critics their intellectual acumen, that which the Germans call "*kritischer Scharfblick*."

Stenning (in Hastings' Bible Dictionary) expresses his dissent from Budde's view, as does Dr. Smith in his Commentary; but Kautzsch, in his "Lit. of the O. T." caps the climax and finds not less than eight distinct and different sources in the book of Samuel. One wonders how many he might find in Milton's "Paradise Lost," if the same methods were applied.

It is, however, but fair to say that we are greatly indebted to these critical attacks on the Scriptures. They have caused a deeper study and a better understanding of the Bible than would otherwise have been conceivable. They have opened our eyes to the true divine-human character of the Bible. It has not, like the image of the Virgin at Lourdes, fallen from heaven, but in a wonderful parallel to the incarnation of the Son, the incarnation of the word of God appears to us in the form of a servant, weak in itself and rejected of men.

But enough of the literary character of the books themselves, let us look for a moment at the grand figure, whose life is outlined in the first part of Samuel, for with him we are at present specially concerned.

The character of Samuel is one of singular elevation and purity. He is a man of commanding influence, Israel's uncrowned king in the reconstruction period, yet never dazzled by the height, to

which he has ascended. A character singularly well disciplined and rounded out. A strong man, on whom the people leaned in their weakness; around whom they gathered for counsel and comfort, in the great final crises through which they passed; to whom they appealed for intercession and solace, when overwhelmed by their sense of sin.

Hannah, his mother, is but a fleeting shadow on the scriptural record; and yet the brief glimpse, we obtain of her, is sufficient to explain the riddle of the sublimity of Samuel's character—*he had a godly mother*. He had drank in her deep piety and his soul was saturated with it; a piety, which the abominable examples, which were ever before his eyes, in the most plastic period of his life, were unable to efface or even to cloud. As Elyah, in a later crisis of the history of Israel, may well have found a lifelong inspiration in his own name—Jehovah is my God—so with Samuel.

Look at him, as he receives his early divine call, and note the tender simplicity of his faith. Look at him among the ruins of Israel's hope, a strong youth, of whom "all Israel from Dan even unto Beersheba knew that he was established to be a prophet of God" (I. iii. 20). Look at him at Mizpeh, where his appeal stirs the depths of Israel's penitence and where God, at his intercession, turns the assured victory of the Philistine into an overwhelming defeat. Look at him, the rejected of the people, as in anguish of soul but with unquestioning obedience to the divine command, he opens the gateway of the kingdom. Perhaps the sublimest scene in his life is that in which he breaks loose from Saul, whom he loves and for whom he intercedes, though in vain, with unutterable groanings. His farewell address seems an echo of that of Moses (I. xii.) ; the scene of the execution of Agag reminds us of Elyah on Carmel (I. xv. 33). From whatever point of view we approach this man, he ever presents the same grandly impressive mien.

He has been called "the second Moses," and he certainly resembles him in many respects. If Moses organized the people, Samuel reorganized them and thus made David's phenomenal career a possibility. In his life he united and inspired and judged Israel, and his death called forth such universal mourning as but rarely has stirred the people (I. xxv. 7). From all the accounts of Samuel's life it is evident that his position in the kingdom of God

is remarkable for three things—*he united the people, he restored the theocracy, he established the prophetic order.*

HE UNITED THE PEOPLE.

One needs but to glance at the contents of the book of Judges to see to what depth Israel had sunk in the period immediately preceding Samuel and in his early days. Truly here also the darkest hour preceded the dawn. All sense of national unity had been practically abandoned. The tribes mutually estranged had lost, with their national observance of the laws of Jehovah, all consciousness of mutual cohesiveness. Wedges of an alien population severed the various tribes, who were individually attacked by various enemies and were crushed, in turn, under the heel of the oppressor. Judges ruled apparently simultaneously in different parts of the country. The hereditary enemies of Israel, in the East, in the North and in the Southwest, were systematically trying to undo the work of Joshua, during the period of occupation. The great tribe of Juda is apparently quiescent in the whole period of the Judges. Deborah's song does not mention it. With Simeon, its vassal, it nestled among the highlands of Judea and there undoubtedly fought its own battles, but Juda seems to have been supremely indifferent to the fate of the nation at large. Idolatry prevailed, the service of God languished or was wholly forgotten. The very priests of the sanctuary, in Eli's day, had become a stench in the nostrils of God and man. Every rallying point for the consciousness of national unity seemed lacking, until in this dense night of spiritual blindness and moral degradation and national collapse, shines the lone star of Samuel's faith and moral grandeur.

His faith elevates, his infectious zeal inspires, his eloquence arouses Israel, and, in the heat of his godly enthusiasm, the remaining fragments of Israel are fused again into conscious unity of hope and faith and aspiration. His fame goes from Dan to Beersheba, the highlands of Judea are willing to rally around him as well as the lowlands of the Mediterranean. Without Samuel the Davidic kingdom is inconceivable.

HE RESTORED THE THEOCRACY.

Jehovah must regain his rights, his lost ground in Israel. He had been rejected by the people of his choice, Israel had broken the covenant. The service of the sanctuary was an empty form,

it was polluted to the core. The awful majesty of Jehovah had lost its controlling power over the minds of men, who outwardly, in some cases, still observed the ritual of the sanctuary. The repelling pictures of this empty service, which we find in the greater prophets (Is. x. 18; lxvi. 3-4; Jer. vi. 20; Am. v. 22-24), may well be applied to this period. It is true there are rifts in the thick clouds, there were loyal hearts in Israel at all times, but in the dark period under consideration, the true theocratic sentiment had all but vanished. By constant intermarriage with the heathen this sentiment had been sapped of all vitality and a low grade of morality prevailed, which permeated all ranks of society. Eli, lacking in moral courage, though himself loyal to the theocracy, was wholly unfit for the leadership, demanded by the stress of the times. His very pontificate bears the marks of the dark day, in which he lived; for he sprung from the race of Ithamar, not of that of Phinehas, in whose family lay the true line of succession.

His sons were "sons of Belial," as the record tells us, and thus even the theocratic element, still remaining in Israel, was repelled from contact with its visible center at Shiloh. The fate of the ark and its subsequent retirement to comparative oblivion (I. Chr. xiii. 3, Ps. cxxxii. 4-6) destroyed the last visible rallying point of the theocracy; Shiloh was laid in ruins by the invading Philistines and its fate became a prophetic symbol of the divine wrath (Jer. vii. 14; xxvi. 6). The priestly functions ceased, the Levitical were apparently continued.*

The prophet temporarily replaces the priest. The central place of worship being destroyed, there is a recrudescence of patriarchal conditions and altars were raised at Ramah, Bethel and Gilgal. For the first time in the history of Israel, since its organization by Moses, the Mosaic ritual is wholly suspended.

But again in the dense night of this spiritual decay, the banner of the theocracy is raised by Samuel. He becomes the medium of a divine mediatorship; he intercedes for the people; he warns them of impending danger; he holds up before them the old theocratic ideals; and as in the case of the Davidic kingdom, so in that of the Davidic temple-worship, we find in Samuel the impelling force of the ultimate restoration of the Mosaic ritual to its divinely appointed place, as the center of the life of Israel.

*See Oehler, *O. T. Theol.*, 361.

HE ESTABLISHED THE PROPHETIC ORDER.

"It was indeed the special distinction of Samuel that with him began the long roll-call of the Jewish prophets, as the name is generally applied," says Geikie (iii. 41). True there had been prophets before Samuel (Jer. vii. 25). The patriarchs had been so-called, Moses was a prophet (Num. xii. 6-8; Deut. xxxiv. 10; Hos. xii. 13), Miriam and Deborah bore the title, unnamed prophets figure in the previous sacred record (Ju. xi. 7; I. Sam. ii. 27); but for Samuel was reserved the honor of organizing this mighty force and of creating out of it the tower of defense of the theocracy. And from his day till Malachi this agency never failed in Israel. The prophets were the royal advisers; they stood in the breach for Jehovah; they fearlessly denounced all national sins; they spared neither king nor priest nor people; they were God's willing martyrs, his witnesses in the most critical periods of Jewish history and in their labors lie embodied those higher spiritual ideals, which, scorning the outward and tangible, reached forth into the innermost mysteries of the invisible, the spiritual and the future. From the theophany the path led to the prophetic office, as God's way always leads from the carnal to the spiritual.

The surrounding nations also had their prophets, whose astonishing influence on the course of events we know from the historic records of the East. But in Israel the prophets, who possessed the true divine afflatus, spoke by "the breath of Jehovah." Before Samuel's day they were called "Seers" (*Rôîm*, *Hôzîm*), after him they are called "prophets," although Samuel's favorite title, as appears from the later Scriptures, remained "Samuel the seer."

The Word *nābhî* represents the prophet as speaking for another, *i. e.*, for God. A most interesting and discriminating treatment of the whole question is found in Oehler's "O. T. Theol.," 361-367. With Samuel, the prophetic office became the strong tower of the theocracy. "And all the people greatly feared the Lord and Samuel" (I. xii. 18).

All Israel knew him as a prophet and in his case the *office* was immeasurably strengthened by the commanding power and spirituality of the *man*. He knew his people and he knew himself and with infinite patience and zeal he labored for twenty years, till the

great ideal, which beckoned him on was, at least in part, realized. Glowing with the fire of Jehovah, he inflamed the people with his holy enthusiasm, until all Israel, conscious of its sins, began "to lament after Jehovah." His prophetic labors became a leaven, which ultimately leavened the whole lump. Around himself he gathered like-minded men (I. x. 5-12; xix. 19), who were associated for one common purpose and whose irresistible enthusiasm was communicated to others, who came within the sphere of its attraction (I. x. 10; xix. 20). Thus Israel was steadily led towards Samuel's goal—the restoration of the theocracy. And we may safely say that without this prophetic activity his other labors would have failed. He united Israel, he re-established the tottering theocracy through that singular prophetic influence by which he dominated the people and finally brought them as suppliants to Jehovah's feet. From whatever point of view, therefore, we look at Samuel he looms up like a towering mountain of strength.

It was he who commenced the reorganization of the scattered priestly forces (I. Chr. ix. 22). It was he who restored the pass-over (II. Chr. xxxv. 10). His intercessory prayers became historic in Israel, the topic alike of poetic song and prophetic denunciation (Ps. xcix. 6; Jer. xv. 1). It was he who apparently started the great fund of "dedicated things" from which later on the temple was built (I. Chr. xxvi. 28). Did he perhaps originate the idea?

By the side of Moses and David, therefore, we must assign a place to Samuel in the history of the kingdom of God and his picture may well be drawn in heroic lines.

THE NEXT OF KIN; HIS RIGHTS AND DUTIES.

REV. F. P. RAMSAY, CHICAGO, ILL.

I. *Meaning of the Word Goel.* In our common version, the Hebrew verb *gaal* is translated *deliver* 1 time, *do the kinsman's part* 1, *do the part of a kinsman* 2 times, *perform the part of a kinsman* 1, *ransom* 1, *redeem* 42, *stain* 1. The active participle, *goel*, construed as a noun, is translated *avenger* 6, *kinsfolk* 1,

kinsman 7, near kinsman 2, next kinsman 1, redeemer 18, revenger 7. The passive participle, *geulim*, is translated *ransomed* 1, *redeemed* 3. And the noun from the same root, *geullah*, is translated *kindred* 1, *redeem* 1, *redeeming* 1, *redemption* 5, *right* 1. These 104 occurrences may all be translated *recover*, *recoverer*, *recovered*, *recovery*. For, while we find no root to compare this root with, we may take as its primary meaning to reclaim a right that has lapsed.

Goel, then, does not, strictly speaking, mean next of kin, or even kinsman, but rather recoverer of a lapsed right; but so nearly always is this recoverer a near kinsman of a person who is immediately concerned, that the word generally suggests the next of kin.

II. Usage of These Words.

A. When the recoverer is God, that which is recovered is

1. Some individual, Jacob (Gen. xlviii. 16), David (Ps. xix. 15; lxix. 18), another psalmist (Ps. cxix. 154), Job (Jb. xix. 25), as taken possession of by some evil.

2. God's people, as taken possession of by others, or as in danger of it (Ex. vi. 6; xv. 13; Ps. lxxii. 14; lxxiv. 2; lxxvii. 15; lxxviii. 35; cvi. 10; cvii. 2, 2; Isa. xxxv. 9; xli. 14; xliii. 1, 14; xliv. 6, 22, 23, 24; xlvii. 14; xlviii. 17, 20; xlix. 7, 26; li. 10; lii. 3; liv. 5, 8; lix. 20; lx. 16; lxii. 12; lxiii. 4, 9, 16; Jer. xxxi. 11 (ransom); 1. 34; Lam. iii. 58; Hos. xiii. 14 (redeem); Mic. iv. 10).

3. His city Jerusalem (Isa. lii. 9).

4. The land of orphans, as they are specially his (Prov. xxiii. 11).

B. When the recoverer is a man, that which is recovered is

1. Himself sold into bondage (Lev. xxv. 49, 54).

2. A kinsman sold into bondage, or about to be sold (Lev. xxv. 48, 48, 49, 49, 51, 52, 54; Ru. iii. 13, 13, 13, 13).

3. Satisfaction for the murder of a kinsman (Num. xxxv. 12, 19, 21, 24, 25, 27, 27; Deut. xix. 6, 12; Josh. xx. 3, 5, 9; II. Sam. xiv. 11; I. Ki. xvi. 11).

4. The recoverer's land or house sold (Lev. xxv. 26, 29, 29, 30, 33).

5. A kinsman's land or house sold (Lev. xxv. 25, 25, 26, 30; Ru. iv. 4, 4, 4, 4, 4; Jer. xxxii. 7, 8).

6. A holy thing consecrated by the recoverer and thus put out of his possession (Lev. xxvii. 13, 13, 15, 19, 19, 20, 20, 27, 27, 28, 31, 33).

7. A recompense due to the recoverer (Num. v. 8).

8. There are cases where the object recovered may belong under either 4 or 5 above (Lev. xxv. 24, 31, 32; Ezek. xi. 15).

9. Or under either 2 or 5 (Ru. ii. 20; iii. 9, 9, 12, 12; iv. 1, 3, 6, 6, 6, 6, 7, 8, 14).

The reader who wishes to get something out of this article should refer to all these passages, and should read them with the context, substituting for the translation of the common version the translation *recover, recoverer, recovered, recovery*.

III. *The Rights of the Next of Kin* were as follows:

A. To obtain such title to the service of a kinsman sold into service, or to a kinsman's land sold, as the purchaser acquired, by paying to this purchaser the price of the sale, or the remaining proportion of the price. Or he could prevent a sale to any other party, by himself becoming the purchaser. If his kinsman was not a Levite, he had to exercise this right of repurchase of a house in a walled city within one year after the sale. Cf. II. B. 2 and 5 above.

B. To kill the slayer of a kinsman, if he found him outside the city of refuge before the death of the contemporary high priest, or if the slayer was adjudged guilty of murder by a court. Cf. II. B. 3 above.

C. To marry the widow of a brother who died childless, on condition that her children should be counted as the children of the deceased (see Deut. xxv. 5-10). We may assume that he would not have the right to marry her without her consent.

D. The right of the next of kin to recover a kinsman sold into bondage (cf. II. B. 2 and III. A. above), if not exercised by him, fell to the next nearest of kin, and so on, but did not go outside the family or clan (Lev. xxv. 49); and we may assume that the same rule would apply to the other rights also. And whether the nearer of kin failed to exercise his right from unwillingness, or from inability or from restraint of a prior obligation (as by reason of already having a wife he might be restrained from marrying his brother's widow), the right passed to the next nearer.

IV. *The Duties of the Next of Kin*. The rights were rather

rights than duties. As the recoverer of land or service of a kinsman became himself the owner, and did not have to restore the land to his kinsman or to set his kinsman free, we may be sure it was optional with him to recover or not to recover. It was expected of the kinsman that he would avenge the murder of any of his clan; and yet there was no legal penalty for neglect to do so. Rather at every step he encountered legal obstacles, and had to guard against the danger of becoming himself a murderer in the eye of the law; so that the Mosaic legislation tended to substitute the action of the government for the action of the individual in the punishment of murder. The law itself provided that a man might decline to marry his brother's widow. And the fact that, if the nearer of kin failed to exercise his right of recovery, this right fell to the next nearer, shows that the exercise of the right was optional.

V. *Difficulties.*

A. Ru. iv. 5 represents Naomi and Ruth as owners of the piece of land; but it is objected that the widow did not own her deceased husband's land according to the legislation of the Pentateuch. The answer to the objection is a denial. "For surely the widow and children remained in possession of the land; and why not the widow, when the contrary is not stated? By marriage a woman became incorporated in her husband's family, and so remained after his death. Hence the need of requiring her not to remarry outside of his family, that his inheritance might not pass out of the family. It was as widow of Elimelech that Naomi had a life title to his land; and it was as widow of his son that Ruth would succeed Naomi in the title. Hence to obtain full title, it was necessary to buy "of the hand of Naomi," who had possession, and "of Ruth," who had prospective possession. But if the next of kin did not marry Ruth, Boaz would have the right to do so, and his children by her would inherit this land. Hence neither could Boaz marry her, until the nearer kinsman refused, nor could the right of her child to the land be extinguished.

B. Ex. xxi. 2 and Deut. xv. 12 provide that the Hebrew servant shall go free after serving six years, and to this agrees Jer. xxxiv. 14; but Lev. xxv. 40, 50 provides that they should go free at jubilee, which might be as much as forty-nine years after the

date of sale. The new school of critics explain by saying that the code in Leviticus originated long after those in Exodus and Deuteronomy, and differs from them for this reason. This explanation is unsatisfactory for two reasons: it makes the later code to be far harsher than the earlier codes; and it does not explain how the Jews, living under both the later and the earlier, could observe, or think to observe, the one without violating the other. The real explanation denies that there is any contradiction between Leviticus and Exodus (Deut., Jer.).

Other solutions have been offered; but to me the following best commends itself. Ex. xxi. 2 reads: "If thou buy a Hebrew *bondservant*, he shall serve six years," &c. But Lev. xxv. 39, 40, reads "If thy brother wax poor with thee, and sell himself to thee, thou shalt *not* cause him to serve the service of a *bondservant*. As a hired servant, as a sojourner, he shall be with thee until the year of jubilee." Similar are the parallel passages. Two relations of servitude are indicated: the one, in which the servant stood to his owner as a bondservant strictly. In which relation a Hebrew could be held only six years; the other, in which the servant stood to his owner as a hired servant, in which relation a Hebrew could be held for an indefinite time, but only till jubilee.

C. In the legislation about the cities of refuge mention is made of "the congregation" before which the slayer is to stand in judgment (Num. xxxv. 12, 24, 25), which is to judge between the slayer and the recoverer of blood, and to restore the slayer who is not guilty of murder to his city of refuge (cf. also Josh. xx. 6, 9)—"the elders" of the city of the slayer (Deut. xix. 12), who "shall send and fetch him" from the city of refuge, "and deliver him into the hand of the recoverer of blood, that he may die," who are therefore the "congregation," that is the officials through whom the congregation acts; and "the elders" of the city of refuge (Josh. xx. 4), who decide upon the admission of a man to the city as a fugitive. This mere statement of the provisions is sufficient explanation.

VI. *The Principles* underlying the legislation concerning the next of kin may all be reduced to one, the unity and community of the family. Kinship, or adoption into the relation of kinship, was the bond of union between the members of a community; and the individual was thought of as existing for the community,

rather than the community for the individual.

VII. Some *Applications* are near at hand.

1. For understanding the Mosaic legislation on many other subjects, this community principle must be kept in mind, and the whole social system understood accordingly.

2. We live in an age of individualism; but we must not let the dominance of individualism in our thinking hide the divine revelation given in connection with the community principle. Infant baptism, for instance, and "Believe on the Lord Jesus, and thou shalt be saved, and thy house," are alike unintelligible to one who does not appreciate the community unit of the family, as well as the personal unit of the individual, in his thinking.

3. Most important of all is the truth that God in saving us recovers us for himself, so that he and all believers constitute one family. It is the germ of the doctrines of the eternal covenant unity, and the vital unity, of Christ and believers. Read again the passages referred to under II. A. above.

THE ANCESTRY OF DAVID.

REV. PARKE P. FLOURNOY, D. D., BETHESDA, MD.

The picture which Virgil draws, in the opening lines of his first Eclogue, of the shepherd Tityrus reclining at ease in the shade of the spreading beech and watching his flock, while he makes the forests vocal with the strains of his oaten pipe interspersed with songs to his beautiful Amaryllis, is one which many a memory has preserved unfaded, while most of the classics have vanished into oblivion. Its beauty and simplicity have made this picture indelible.

The name of David suggests scenes of beauty, and of deep meaning as well, which many a memory has lovingly preserved throughout life and in the valley of the shadow of death. Where there is one who remembers these first lines of the *Bucolics*, there are thousands who love and live on the twenty-third Psalm. There a shepherd makes melody on his harp and sings a song of green pastures and still waters and dark defiles, and then, of a celestial fold—"the house of the Lord"—that has charmed the

ear and gladdened the heart, and strengthened the faith of Christ's flock for three thousand years.

The spot thus idealized has been favored above all others on the globe. It was the scene of the incarnation. There heaven came down to illumine with its glory and charm with its melody the sad and sinful world in giving it him who came to save his people from their sins. To the city of David came the Son of David, according to the flesh, who "was declared to be the Son of God, with power according to the spirit of holiness, by the resurrection from the dead."

Here was anointed the shepherd boy, David—"ruddy, and withal of a beautiful countenance, and goodly to look to"—all unknown to his own people, the divinely chosen King of Israel; and here came to his own the unrecognized King of kings and Lord of lords, David's Son and David's Lord. Here the star-guided wise men from the East, "fell down and worshipped him, and when they had opened their treasures, they presented unto him gifts, gold, and frankincense and myrrh," as the King of *all* Israel, Jewish and gentile.

Here at Beth-lehem—the house of bread—was given to the famishing world Christ, the "Bread of life."

Once, "in the time when the Judges ruled," there were kinsfolk of ancestors of David who though they dwelt at Beth-lehem, were in want of bread. Elimelech and Naomi (Pleasantness) went to the land of Moab, with their sons, Mahlon and Chilion, and the sons married Orpah and Ruth, women of Moab. "The inevitable hour" came to all three of the men and their wives were widowed. Ten years had passed, and the now desolate Naomi yearned for her own land and people. She must have been not only beautiful in person but also in character, for both her daughters-in-law were anxious to leave their own people and go with her. One was dissuaded; but the other, an ancestress of David, "clave unto her," and in words which remind one of those of the sweet singer of Israel, poured out of a loving heart her entreaty to be allowed to accompany her and become one of the Lord's people. Is there not a prophecy in the record of her words: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go: and where thou lodgest I will lodge: thy people shall be my people, and thy God

my God: Where thou diest will I die and there will I be buried; Jehovah do so to me and more also, if aught but death part thee and me?" May it not be that these words of the ancestress of David and of our Lord, as she came, a Gentile, to join herself to the people of Jehovah, the God of Israel, under whose wings she had "come to trust," were recorded by divine inspiration as an intimation that in the future "in him shall the Gentiles trust?"

Bethlehem—the house of bread—had become true to its name again, and the fields were waving with the golden harvest when Naomi and Ruth came. The harvest scenes—the reapers and the gleaners, the kindly greetings and simple customs, the mid-day meal and the evening feast, the primitive methods of reaping and threshing—present an old-time picture as perfect in idyllic beauty as the pastoral. But most beautiful of all are the characters of Boaz, the kind master, the law-abiding citizen, the generous relative, and the dutiful and loving Ruth.

But another heathen woman, whose title is a synonym of infamy, is named in the lists of David's ancestry, and, also, prominently mentioned in the catalogue of the heroes of faith in the eleventh chapter of Hebrews. Women generally had no place in the genealogies of the Jews; yet these two heathen women, Rahab and Ruth are mentioned in those of David and of our Lord. Can the fact be without significance? It may be intended to emphasize our Saviour's humiliation; but the brighter significance would seem to be that he was to be a "Light to lighten the gentiles," and that he was to come "to seek and to save that which is *lost*." He who, while on earth, "received sinners and ate with them," condescended to derive his human nature, in part, from heathen ancestors, and from some, who though eventually eminent as believers, were, in view of their former sinful lives, the bearers of names covered with reproach.

Of the father and mother of David but little is known. We see Jesse, the venerable head of the family, father of eight stalwart warrior sons, presiding at the family sacrifice at which David was anointed, and learn of his mother, whose name is not given, as the mother, also, of Zeruiah and Abigail, who in their turn, were the mothers of the trio Joab, Abishai and Asahel, mighty warriors under David, and of Amasa, Absalom's captain, respectively. We hear of these last as committed by David to the protection of

the King of Moab (I. Sam. xxii. 3, 4), when he could no longer secure their safety from the vengeance of the unrelenting Saul. They probably died before David came to the throne. It is notable that our Lord is spoken of as the Branch that should grow out of the root of Jesse; and such honorable mention can hardly be without significance as to Jesse's piety, and faith in the promised Messiah.

Stanley expresses the opinion that David's mother was wife of Nahash, King of Ammon, and was afterwards married to Jesse, as in I. Chronicles ii. 16, Zeruiah and Abigail are spoken of as sisters of Jesse's sons, but are not called his daughters, while in II. Sam. xvii. 25, Abigail is called daughter of Nahash and sister of Zeruiah (see also I. Chron. ii. 16, 17). The friendliness of Nahash and David may also point in this direction. However this may be, David seems to have remembered his mother with tender veneration as a woman of faith and piety, for he makes this appeal to God, "Give thy strength unto thy servant, and save the son of *thine handmaid*" (Ps. lxxxvi. 16), and says (Ps. cxvi. 16), "I am thy servant and *the son of thine handmaid.*"

A difficulty has been felt by some from the fact that David's genealogy as given in Ruth iv. 18, 22, in I. Chron. ii. 11-15, and in the tables in Matthew and Luke, includes only four generations, while the time according to Ussher's chronology, was more than four hundred years. Ussher may possibly have made the period too long; but a much more probable explanation is that some links in the chain are omitted; and this suggests a relief from a very serious difficulty involved in Ussher's reckoning. According to Ussher's scheme of chronology, which unfortunately is printed in most Bibles, the human race would now be only about six thousand years old, while if conclusions from recent discoveries in Egypt and Babylonia are to be accepted, there would seem to have been organized governments, great works, and considerable progress in the arts among men as much as seven thousand years B. C.*

*Hilprecht and other Assyriologists argue from discoveries, especially at Nippur, that a temple of Bel was founded 7,000 years B. C., and Flinders Petrie draws the conclusion from discoveries at Abydos, that civilization began in the Nile valley at about the same date. As these conclusions are reached by inferences and calculations, they may not be entirely free from doubt, by any means. Yet, it seems clear that Ussher's dates are now entirely discredited so far as the times before Moses are concerned.

Indeed, before these discoveries, all who have thought of these things must have felt that Ussher's chronology did not allow time for the increase of population and the development in Egypt and Babylonia and Assyria known of long before these discoveries were made. The pyramids stand back too near the deluge. Now it is found by examining the genealogies that they *do* omit many names, and men are now spoken of as the fathers of others removed from them by several generations. Besides, the genealogies seem to be constructed in a way to aid memory rather than to indicate the lapse of time. The three groups of fourteen names each, in Matthew, as well as those of a similarly uniform arrangement in Genesis, are indicative of the fact that among the Jews genealogies were used simply to *indicate lines of descent* and not at all to mark the duration of time. As another instance, Ezra's genealogy, as given in Ezra vii. 1-15, omits six names recorded in the same genealogy as given in I. Chron. vi. 3-15. As another, in Matt. i. 8, three names of kings—Ahaziah, Joash and Amaziah—are omitted.

This is sufficient to show that Ussher's reckoning proceeded on a false principle, and that unmeasured ages may lie between the time of Abraham and the flood; as the monuments now seem to show was the case. For this aspect of the case, which cannot be further dwelt on here, the reader is referred to Dr. Moore's admirable article on "The Passing of Ussher's Chronology," in *The Union Seminary Magazine* for January, 1902, and to Dr. Green's discussion, there referred to in *The Bibliotheca Sacra* for April, 1890, and especially the article on the deluge by the editor in *The Bib. Sacra* for April, 1902.

JACOB, THE PRINCE AMONG THE PATRIARCHS.

REV. R. M'CHEYNE EDGAR, A. M., D. D., DUBLIN.

"And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed."—Gen. xxxii. 28.

We saw in a previous paper that when God declared that he loved Jacob, but hated Esau, he had in Esau's selfish development abundant justification for his detestation. But had he a similar

justification for his love of Jacob? At the very outset of our study we have to state a distinction between love and hate; while it is sinful to hate any one without a cause, it may be a glorious exercise of love to love one without a cause. In fact this is where God's sovereignty meets us. At first God's love towards us is without a cause, a pure, absolute exercise of the divine mercy towards the undeserving. He loved us when we were unlovely and unlovable. And herein is the glory of the divine sovereignty. But when we wake up to respond to God's sovereign love, when we learn to love him who first loved us, then we begin to contract some likeness to God and are transformed into something lovable. And so, while Jacob at the beginning was not attractive and had nothing to account for God's sovereign love, he afterwards was transfigured through the divine love and became, as we hope now to show, the Prince among the Patriarchs.

Let us try to redeem Jacob's character, then, from injustice. We have seen in our previous paper upon Esau that while that sportsman preferred securing venison by the arrows and the chase, Jacob was content to grow it, feeding carefully the animals at home. Moreover, as a quiet domesticated man he was learning to live amid the highest and noblest ideals. While attending conscientiously to the cattle and the camp, and so helping his mother, Rebecca, he was living the life of an Idealist, as we would now call it, occupying himself with unseen possibilities which would one day, as he believed, become realities. His ideals, moreover, were those which constituted "the covenant of the Lord," and he had been shown "the secret" hid from the merely mortal eye (Ps. xxv. 14). The Almighty had engaged to make the seed of Abraham and of Isaac a blessing to all the families of the earth. Jacob rose to that ideal and resolved to realize it as far as possible himself. He too would be a blessing to all mankind. How it would take shape he could not, of course, say; but he was prepared to do and suffer anything which would constitute him such a blessing.

Esau, on the other hand, had the same covenant promise set before him; but he was not attracted by it and did not value it. What did he care about a universal blessing? He would rather be a "cunning hunter" and have a "good square meal" after a good run than all the "feast of imagination and flow of soul"

which constitute the fare of the idealists. He preferred the bread that perisheth to that impalpable but better bread of which if a man eat he shall live forever. He preferred the corn of Canaan to the angel's food, the corn of heaven; and thought more of the grapes of Eshcol than of any wine to be drunk new in the kingdom above. And so Esau clung to the marshy flats of sensual appetite, while Jacob trod the breezy uplands which constitute the world of faith and are right on the road to heaven!

In vindication of Jacob, then, we would remark

I. *The purchase by Jacob of the birthright for the mess of pottage was not sharp practice, but an honest and above-board act of faith.*

The hasty critics are fain to represent Jacob as taking advantage of his hungry brother and getting absurdly cheap the family birthright. But before we rush to such a conclusion, we are bound to ask, How much would this birthright bring in the open market? The birthright, we must remember, was an ideal intangible thing; and if we had asked any one in Canaan, including Esau himself, How much will you give for this birthright? we should not have received an offer of five cents for the entire lot. Deferred cycle shares, or any other unremunerative investment would have been preferred to the hazy, impalpable birthright. Jacob valued it highly because he was a man of faith, but all, including Esau, who were living by their senses and their appetites did not deem the birthright worth a "red cent." Consequently when Esau was ready to sell out cheap, Jacob was justified in buying the birthright. "The buying of the birthright," says the most recent writer on the character of Jacob, "is far more decidedly an exhibition of enthusiastic Godwardness than of contemptible selfishness, as it is so often unnecessarily described. Esau knew as well as he the eternal significance of the thing he was asked to sell. He also knew the value of the red pottage quite as well as he who offered it. But Esau said, 'My life on earth is short; what benefit shall these far away promises be to me?' He set light by the covenant heritage God had given into the family of his father, while that covenant heritage was the one thing the younger brother yearned for. Would it be selfish to buy for a sixpence an alabaster box of ointment, very precious, whereof the owner was making a football? Just as unnecessary

is it to characterize as selfish Jacob's offer for the birthright."* It will thus appear that it may be perfectly fair and honest to purchase cheap what the possessor does not value and is glad to get rid of at any price, even though it may be to *us* of untold value!

II. *Jacob's starting alone for Padan-aram, though a rich man's son, shows what an Idealist he was.*

When a wife had to be procured for his father Isaac many years before, and Abraham did not deem it safe to send Isaac in person, the pious Eliezer was dispatched with such a retinue of camels and servants as astonished Laban. And the family had not become poorer but richer in the intervening years. Indeed, so wealthy were they that Esau the first-born, as we have seen, believed himself justified in becoming a sportsman, pure and simple, and in leaving the care of the camp to his mother and brother! Why, then, we naturally ask, when Jacob has to leave home, does he not take with him at least a servant or two to attend him, and as much "current money of the merchant" as would satisfy even uncle Laban as a dowry for his daughter? Why leave home with a staff and a wallet and little, if any more? Doubtless he has incurred his brother's anger by the deception of his father in the matter of the blessing; and we offer no apology for his and Rebecca's sin and shortsightedness at this particular time. But this was no sufficient reason why he should steal away to Padan-aram absolutely alone!

It will be found, we think, that it was because Jacob was so occupied with his ideals, with the prospect of becoming a blessing to the world, and because he felt at this time unworthy of the covenant blessing, that he stole away alone to Padan-aram. There are moods, and penitence is one of them, when we desire to be alone with the unseen God and to settle our difficulties directly with him. Then indeed "a fair show in the flesh" is nothing, and what is spiritual is all in all. Then we enter the uplands of faith, where the air is keen and the mount of transfiguration new, and we prefer to be alone there by day and by night, with God and the stars!

We have indeed a beautiful account of a night the lonely traveler spent at Bethel. He had evidently made a forced march

*Cf. Ross' *New Covenant a Lost Secret*, pp. 77-8.

en route to Padan-aram, and, weary with his journey, he had laid his turbaned head on a comfortable stone, and was soon asleep. But Bethel proved a veritable wonderland. Angels bright and fair revealed themselves as ascending and descending a ladder of light which united "the lowly earth to the vaulted skies," while God himself stood above it to renew the covenant of his forefathers to the lonely traveler who so prized it. It was the confirmation of the ideals of his heart. No wonder he awoke and lay in delicious agony beneath the stars, realizing that one of the gates of heaven had been unexpectedly opened, and that the exile was at home at last with his covenant-keeping God (Gen. xxviii. 10-22).

III. *Fourteen years' service for Rachel shows what a dreamer Jacob was.*

If we look into the Natural History of Marriage, we find that wives were first fought for, then bought, and last of all endowed handsomely that the wealthy father may get his daughters off his hands.* Astute Laban had reached the second stage, and, if Jacob had not been such a dreamer, he would have got from Isaac as much treasure as would have satisfied even Laban when asked for his daughter. But the penitent visionary made up his mind that if he met a woman to his liking, he would work and wait for her as the best proof of the reality of his love. Laban soon found out this visionary and, as he thought, soft spot in his nephew's character, and traded on it, and was right glad to agree to a seven years' service as a shepherd on the part of Jacob for Rachel, his younger daughter. And the seven years flew by like a few days, for did not Rachel fill them all?

But by an adroit move on Laban's part, he actually forced him to marry Leah, and when poor Jacob discovered the deception, he engaged to serve seven years more for Rachel, the younger daughter. She may well have been proud of herself when she had for husband a man willing to work fourteen years that he may call *her* his own! We do not intend to dwell on Laban's adroitness. We see at a glance that he simply humbugged his son-in-law and overreached him in the whole arrangement. But if Jacob had not been such a dreamer, living among the ideals of the heart, he never would have submitted as he did to Laban's

*Cf. McLennan's *Primitive Marriage*.

humbug, and put his nose to the grindstone for so many additional years.

IV. *Jacob's arrangements about providing for his family were simply what prudence and acute observation suggested.*

At the end of the fourteen years of service Jacob who had been forced into polygamy by the deception of his father-in-law, saw a large family in the course of formation around him, Leah, Bilhah, Zilpah, and at last the lovely Rachel all contributing to swell the roll of children. Such a rapid succession of births would recall Jacob from dreams to realities. He must now see what provision he could make for his wives and children. As he awoke to the stern demands of duty, he saw that Laban had for fourteen years got the better of him, and that he would need to be up pretty early if he was ever to square off the account.

But an Eastern Shepherd does not need to be up early, since he, as a general rule, remains up all night! Here are his words to Laban when that wily kinsman pursued after him, and wanted to represent Jacob's flocks and herds as really his:—"In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes" (Gen. xxxi. 40). Moreover, the sleepless visionary turned out to be one of the keenest observers that ever turned his attention to the breeding of cattle. Mr. Darwin was, we suppose, the most consummate observer of nature which the nineteenth century contained. Jacob's study of the cattle question was quite Darwinian in its insight. He very soon overmatched Laban at the game of cattle-raising. Though the wily Laban changed the arrangement some ten times, Jacob was able from superior insight to so arrange the deal that the stronger cattle were his, and the weaker Laban's. And we cannot but think that it is a good thing when a religious dreamer at the stern call of necessity wakes up and shows once in a while that he can beat Mr. Worldly Wiseman at his own game!

V. *Jacob's victory over Esau amid the mountains of Gilead was one which could only be gained by efficacious prayer.*

Hardly had Jacob shaken himself free from Laban, than he realized he had angry Esau to face. Scouts had returned to tell him that Esau was marching towards him at the head of 400 men. In these circumstances, knowing the way to Esau's heart, Jacob sends forward a right royal present of cattle, camels and asses,

drove after drove. It was more cattle than "Rob Roy" would lift under the most favorable circumstances in a whole season. Then he divided his family into divisions, thinking that if some were captured, the others might escape. Then he retired for a whole night of intercession, alone, with the Almighty. There in the dark, beneath the star-lit city of God, Jacob proceeds to wrestle in prayer with the Angel of the Covenant. His review, his penitence, his anxious outlook, the covenant assurances, the wrestling for the blessing, the victory at dawn, the wounds in the battle, all this makes the night spent by Jacob at Peniel when he entered the spiritual peerage as Israel, the Prince who has power with God and with men, and has prevailed, one of the most memorable in the history of mankind! No wonder that the man of prayer proves more than a match for the King of Edom, and receives a kiss instead of a blow from Esau and his merry men.

VII. *Jacob's victory over his sons in winning his whole household to faith in God was what only a believing Visionary was likely to secure.*

It has been quite recently pointed out that Jacob's is the first instance on record of a whole family being converted to God!* Look, moreover, at the unpromising material. Ten sons out of the twelve were well started on the down-grade, about as unlikely fellows to become twelve patriarchs and be heard of as saints and heads of tribes in the new Jerusalem, as we can imagine. Yet the Prince Patriarch who has power with God and can prevail does not give up the battle. He meets the evil in his household with indomitable patience and affection, and gets his reward in the long last.

A visionary appears in Rachel's first-born, Joseph, born thus in his father's image! He naturally becomes the hope of the older Visionary, and receives the coat of many colors, the sign of the birthright which should go to *Rachel's* seed. Visions of greatness make his older brothers, at this period on the down-grade, jealous, and they sell him into Egypt as a slave. But, true to his dreams and ideals, Joseph emerges from slavery and imprisonment to be clothed with unexpected power. The long-lost son and brother by the compelling power of famine is found at last in the premier of Egypt and the dominant personality in the valley

*Cf. Ross *ut supra*, p. 89.

of the Nile. The brothers too have softened through years of trial, so that when they emigrate to Goshen on the invitation of Joseph and the King, they do so as men of faith in God's covenant promises, the forefathers of Israel according to the flesh.

After seventeen years in Goshen, the Prince Patriarch, Israel, gathers up his feet to die, but not before as a Prophet he foretells the fate of his twelve regenerated sons, the carriers forward of that covenant blessing he had taught them to prize. Dying with his eye upon the ideals which had so long fascinated his faith, he died victorious, and as a Victor he was brought back to Canaan and buried in the holy land promised to the holy seed.

We may thus see reason for putting Jacob in an altogether different class from Esau. God in loving Jacob and hating Esau had reason as well as sovereignty for his attitude towards them. Jacob, loved in the first instance without a cause, responds to the divine love and develops into a character worthy of respect and love. Esau, devoted to self-indulgence, develops into the sportsman pure and simple who deserves the detestation of all moral beings.

THE DIASPORAE BEFORE THE DIASPORA.

PROFESSOR T. R. ENGLISH, D. D., RICHMOND, VA.

There has always been a tendency to overestimate the isolation of God's ancient people, partly because of the legislative precautions taken to secure this separation, and partly because of the well-known Jewish exclusiveness. As a matter of fact, aliens were incorporated into the Jewish nation with about as much freedom as the hordes of immigrants who have flocked to our shores have been absorbed and assimilated. While there is no mention of the matter, it is more than likely that the retainers of Jacob's family, numbering in the days of Abraham three hundred and eighteen men, went down into Egypt, and eventually became amalgamated with the Hebrews. When Israel left Egypt there followed a "mixed multitude," not yet thoroughly identified with Israel, but destined soon to become so. During the period of the judges, Israel dwelt side by side with the inhabitants of the land, in familiar intercourse with them, and mixed marriages were

inevitable. In the days of the kings too, foreigners occupied prominent positions in the government, and alliances and royal intermarriages were all too common.

But this isolation was prevented not only by the absorption of aliens, and association with them in the land, but there is every reason to believe that, even from the beginning of their national existence, there were numbers of Jews whose abode was without the limits of the Holy Land, and that the Babylonish Exile was but the culmination of a long process of expatriation.

Of these extra-Palestinian Jews there were but two classes :

(1) Those who went abroad of their own volition, impelled by various motives, such as trade, poverty, civil or political crimes, and the other motives which determine the migrations of men.

Thus we find Elimelech of Bethlehem-judah, by reason of a famine in the land, taking up his abode in the land of Moab, where his two sons marry daughters of the land (Ruth i. 1-4). Apparently this exile is not regarded as a very great grievance, for the stay is prolonged for ten years, until the husband and two sons are dead (i. 5, 6).

We find Samson, the consecrated youth, going down to Timnah, and there marrying a Philistine maiden (Jud. xiv. 15), and later we find him going still further beyond the borders of his own land, and visiting a harlot in Gaza (Jud. xvi. 1-3).

The trade carried on by Israel with the surrounding nations, and even with far distant lands, both before and after the days of Solomon, of course necessitated the exile of many Israelites engaged in it, and there is no evidence that such absence was regarded as a special hardship. In I. Kings xx. 34, Ben-Hadad II. is represented as proposing to the king of Israel that he should "make streets" for himself in Damascus, even as his father had done in Samaria upon a former occasion. In other words it was proposed to have a "Jewish Quarter" in the Syrian capital.

David, when hard pressed by Saul, does not hesitate to take refuge in Gath, among Israel's hereditary foes (I. Sam. xxi. 10), and again in Moab, where he leaves his parents (I. Sam. xxii. 34), and later on he dwells for sixteen months in the Philistine country, the vassal of Achish (I. Sam. xxvii. 7).

Absalom too, in like manner finds an asylum from the vengeance of his father in Geshur, the former home of his Aramaean

mother (II. Sam. xiii. 37), and Jeroboam seeks refuge in Egypt from the enmity of Solomon (I. Ki. xi. 40).

That such was the ordinary course taken by men who were "wanted" by those in authority, is indicated by the statement made by Obadiah as to the efforts of Ahab to apprehend Elijah, saying, "As the Lord liveth, there is no nation or kingdom, whither my Lord hath not sent to seek thee (I. Ki. xviii. 10). Even the prophet of the Lord did not hesitate to flee his own land, and take passage to the distant Tarshish, rather than obey the unwelcome behest of Jehovah (Jonah i. 3). From the intimation given in Hosea ix. 6; xi. 5, we infer that numbers of Israelites sought refuge in Egypt from Assyrian vengeance, just as their brethren of the Southern Kingdom, a century later, and under similar circumstances, vainly sought an asylum in the same quarter from the vengeance of the Chaldeans (II. Ki. xxv. 26).

(2) But while these voluntary sojourners in foreign lands were by no means few, yet as compared with the involuntary exiles, they are scarcely worthy of mention. In the absence of specific information, it is impossible to attempt to estimate their numbers; and in many cases the very existence of these exiles is only an inference, but we believe a safe inference. For instance, during the days of the Judges the Israelites were repeatedly sold into the hands of their enemies around about, and greatly oppressed. No doubt this oppression consisted largely in the exaction of heavy tribute, and the curtailment of their liberty, but in view of the customs of the times it is more than likely that many of them were forced to serve in the armies of their masters, while many others were carried away into slavery. In the song of Deborah and Barak, the mother of Sisera is represented as impatiently awaiting the return of her son laden with spoil, and among other things mentioned, "a damsel, two damsels to every man" (Judg. v. 30).

During the Syrian wars, which lasted, with unimportant intervals, more than a century, the Northern Kingdom suffered severely, the darkest period coming in the reign of the unfortunate Jehoahaz, when the forces of that king were reduced to fifty horsemen, ten chariots, and ten thousand men (II. Ki. xiii. 7), and almost the whole land lay helpless under the heel of the conqueror. That thousands of captives from the desolated land

found their way to Syrian fields, there is no doubt, but the narrative mentions only one, the "little maid" who waited on Naaman's wife (II. Ki. v. 2).

But if we are left to conjecture as to the presence of these captives of the Northern Kingdom in Syria, we have more positive statements as to the fate of their Southern brethren, for we read that in the days of Jehoram the Philistines and Arabians not only pillaged the Holy City, but "carried away his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons" (II. Chron. xxi. 17).

Turning now to the book of Amos, we find that prophet of doom denouncing judgment against the Philistine cities "because they carried away captive the whole people, to deliver them up to Edom" (i. 6), and against Tyre, "because they delivered up the whole people to Edom, and remembered not the brotherly covenant" (i. 9), and if the prophecy of Joel belongs to this period, as possibly it does, these captives were sold to the Grecians (iii. 6). Here then is direct evidence of a wholesale captivity, almost depleting the land of its inhabitants.

Turning again to the Northern Kingdom, we see a steady stream of captives flowing into Assyria, carried thither by Tiglath-pileser from "Tjon, and Abel-beth-maacah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali; and he carried them captive to Assyria" (II. Ki. xv. 29). There is now only a brief period of respite, and Samaria is taken by Sargon, and 27,280 captives follow their brethren, and are lost to sight in "Halah, and in Habor, and on the river Gozan, and in the cities of the Medes" (II. Ki. xvii. 6).

Returning again to the Southern Kingdom, we find the work of deportation again in progress, and this time in a direction entirely new for the men of Judah. In the course of the Syro-Ephraimitic war, because of the wickedness of Ahaz, "the Lord his God delivered him into the hand of the king of Syria; and they smote him, and carried away of his a great multitude of captives, and brought them to Damascus" (II. Chron. xxviii. 5). But this was not all, for the Edomites again came in for their share of the captives (II. Chron. xxviii. 17).

But Assyria has not yet received its full quota of captives, for in the next reign occurred the great Invasion, when, according

to the monuments, Sennacherib took forty-six fenced cities, and carried away captives to Assyria 200,150 of the inhabitants of the land. Yet once more before doom overtakes Assyria her mailed hand is laid upon Judah, and Manasseh is carried a prisoner to Babylon (II. Chron. xxxiii. 11).

The tide has now turned at last, and Pharaoh Necho deposes Jehoahaz and carries him away as a captive to Egypt, but the Egyptian domination is of short duration, and Nebuchadnezzar, Israel's appointed scourge, appears upon the scene, and the Babylonish Captivity begins.

Looking back now over the Scriptural record, we are impressed with the fact that, in point of numbers, the Exile, as it is called by way of preëminence, was comparatively unimportant. The numbers carried away at different times by the Chaldeans are not given in each case, but when we consider all the facts in the case, the total must have been comparatively insignificant. Perhaps the total did not exceed twenty or thirty thousand, and yet at one stroke Sennacherib took away more than 200,000. But in spite of the smallness of the numbers involved, the various Diasporæ are lost sight of in comparison with The Diaspora.

When Sennacherib took away 200,000 there was still a remnant left, but when Sargon took away 27,000 from Samaria there was nothing left behind, and hence the Fall of Samaria was an epochal event, while the other is passed over almost without notice. Again when Samaria fell, the Southern Kingdom still remained, but when the Babylonish captivity came, it meant the end of the Jewish state. It was the coming of doom, of which the preceding were but the presages.

What became of this host of captives so widely scattered, during the course of half a millennium, and what influence they had upon the preparation of the world for the coming of Christ, would be an interesting subject of enquiry, but one in which, by reason of the meagerness of our information, it would be difficult to arrive at any satisfactory conclusion.

THE ANGELIC SALUTATION.

PROFESSOR H. E. JACOBS, D. D., PHILADELPHIA, PENN.

There is an agreement among New Testament scholars that is practically unanimous, that the R. V. is correct in its translation of Luke ii. 14, as: "Glory to God in the highest, and on earth peace among men in whom he is well pleased." The departure from the A. V. is in the last clause, where the older translation is manifestly in error in its rendering "towards," instead of "among," and where the weight of manuscript authority shows that "good-pleasure" is a genitive, instead of a nominative. An intensely literal rendering is: "Glory to God in the highest, and on earth peace among men of good pleasure."

As in benedictions and doxologies generally, there is an ellipsis of the verb. Neither indicative nor subjunctive would express its full meaning; for in all such passages, both seem to be meant. We have here not only a thanksgiving and a prayer, which the subjunctive would express, but also the statement of a positive doctrine. The announcement is made that God's glory has attained its highest degree in all that is contained and promised in the incarnation of his Son. It is not a mere wish or prayer; but a fact. The glory of his justice, is seen in the provision made for satisfying his law. The glory of his mercy, in his condescension to guilty men (Tit. iii. 4). The glory of his truth, in the fulfilment of his promises throughout centuries of prophecy. The glory of his wisdom, in the revelation of the wonderful scheme, whereby justice and mercy harmonize.

While the theme is an inexhaustible one, and cannot be apprehended in this world, much less at the hour when the Babe of Bethlehem was born, yet the words "in the highest" indicate that in this child there is the revelation of all mysteries, and the final solution of all the problems that have perplexed men and angels. The light that dazzled the eyes of the shepherds was only a symbol of the inner glory that is found to attend every new contemplation of this stupendous fact.

"On earth peace." Certainly a new chapter in human history. It is not simply freedom from external enemies that is meant.

The word "peace" in the New Testament means much more than the same word in classical Greek, or even in the LXX. Beyond mere outward prosperity and elevation above the plots and attacks of foes, it refers to relief from all inner anxieties and cares, the absence of solicitude, arising from the assurance of a heart reconciled to God, and the conviction that he in whom one trusts as his reconciled Father has all power in heaven and earth beneath his feet. This is that "peace of God that passeth all understanding" (Phil. iv. 7), which the world cannot give (John xiv. 27), and which is entirely independent of the external conflicts that may rage around the child of God. It attains, however, its completion, through the establishment of peace even in external relations among men, and in the new heavens and new earth in which the Prince of peace shall reign.

"Among men of good pleasure." "Good pleasure" is almost a technical term in the New Testament (Eph. i. 5, 9; Phil. ii. 13; 2 Thess. i. 11). The meaning seems to be that this peace on earth will be realized among those men in whom God's good or gracious pleasure dwells. The question as to whether this good pleasure is in Christ turned towards all men, or only towards a class, is one with which the passage has nothing to do, and which, therefore, it does not answer on either side. The passage certainly does not mean, as the *"bonae voluntatis"* of the Vulgate is often interpreted, "man's good will or good pleasure towards God." The text emphatically declares that this mode of the manifestation of the divine glory, this peace which is brought to earth, comes solely from God's gracious will to sinful and guilty men.

Current Biblical Thought.

Change of Point Of Interest in Biblical Study.

It is one of the very natural results of the present absorption of the energies of Bible students in "critical problems" that comparatively little zeal is expended in plumbing the deeper meaning of the Biblical narratives. Fifty years ago, for instance, an essay on "The Temptation of Jesus" was sure to be devoted to such inquiries as: How was it possible for the God-man to be made the subject of Temptation? What was the significance of Temptation in his case? Does Temptation in his case imply peccability? What was the nature of the Temptations by which he was assailed? What relation do his Temptations bear to those of the First Adam and to those of his disciples? This is no longer the case. Essays on "The Temptation of Jesus" are apt now to move in an entirely different region and to be busied rather with investigations of the sources of the narratives as they lie on the pages of the Synoptic Gospels. The questions asked are such as these: How shall we account for the several forms which the narrative takes in the several Gospels? How shall we account for the essential elements of the story preserved in all the synoptics alike? What is the origin of the story? And the like. In other words, the interest of students has been shifted from the thing to the form: it is no longer material but literary: and it seems to be exhausted by the literary inquiries set on foot, which, by multitudes of students, are no longer looked upon as merely preliminary questions to be first disposed of before inquiry is

made into the meaning of the history, but rather as gathering into themselves the whole meaning of the narrative. When the origin of the narrative is accounted for, its meaning is already ascertained. Its meaning for these students lies in its origin, and it has no further meaning to them. They are studying in it the action of human inventive powers and not the significance of a really occurring transaction embalmed for us in a narrative. All this is illustrated afresh by a couple of papers on "The Temptation of Jesus," published in two of our scientific theological journals lately, the one from the pen of the veteran German critic, ADOLF HILGENFELD, and the other from that of the French shemitist, J. HALÉVY.

Hilgenfeld on The Temptation Of Jesus.

HILGENFELD's paper is printed in the April number of the *Zeitschrift für wissenschaftliche Theologie*, and is much the briefer of the two. His sole interest in it is to test by means of the narratives of the Temptation the prevalent theory of the origin of the Synoptic Gospels which places the Gospel of Mark first,—a theory which, as he points out, has been dominant only since the middle of the nineteenth century, when it replaced the formerly almost universal opinion that Matthew is the earliest of the Gospels. He takes his start from a recent work on the sources of our Gospels by WILHELM SOLTAU, and the third edition of HOLTZMANN's Commentary on the Synoptics. Both these writers share the now fashionable view. SOLTAU sup-

poses that both Matthew and Luke have compounded their narratives of the Temptation out of the account of Mark and an account they found in the hypothetical collection of "The Sayings of Jesus," the existence of which it is customary for these theorists to assume, but for the existence of which there is no scintilla of proof capable of being adduced. The experienced HOLTZMANN is too wary to commit himself to so mechanical an hypothesis. He supposes instead that the three several temptations assigned to Jesus in both Matthew and Luke at the close of the forty-days' fast, are the result of continued "reflection" by the Christian believers. At the bottom of the whole story lies, according to him, only the conviction of the followers of Jesus that at his second coming he would overcome Satan who had compassed his death at his first coming; this conviction, together with the power he exhibited over the demons in numerous instances of healing demoniacs, led his followers naturally to postulate a spiritual victory over Satan at the outset of his ministry. Subsequent reflection, governed by Jesus' conflict with the popular Messianic ideal, led to the enlargement of the account into the form given it in Matthew and Luke. Details of form and color were lent throughout this process by reminiscences of Old Testament parallels. HILGENFELD has little difficulty in showing that this whole construction hangs in the air and is contradicted by every indication we possess. His main interest, however, turns on its bearing on the theory of the origin of the Synoptic Gospels which places Mark first: and he makes it quite plain that Mark's account, so far from furnishing the point of departure from which the fuller narrative of Matthew and

Luke has been developed, certainly presupposes this fuller narrative. Mark could not have written as he has written, he approvingly quotes WEISS as concluding, unless there had lain behind him a well-known account of how Satan had proceeded in his tempting of Jesus. "Fashions," he concludes, "come and go. When I (1850) entered into this sphere of investigation, the fashion introduced by J. J. GRIESBACH (1789), which represented Mark as the last and poorest of the Synoptics was still dominant. I recognized the injustice that was thus done to Mark and in a controversy of five years' duration with F. C. BAUR, I defended his priority to Luke. But through the influence of the loud voice of H. EWALD and the renunciation of all tendency criticism by A. RITSCHL, there arose in 1838 the at once radical and conservative Mark-hypothesis, as a new fashion. Men seem to feel no doubt that a uniform tradition of nearly eighteen centuries can be wiped out by an hypothesis that finds the beginning of Gospel-making in a Gospel which arose not in the East but in the West, far from the birth-place of Christianity. This new fashion cannot last much longer. Even the best friends of Mark, such as B. WEISS, have long recognized that the Mark-hypothesis in its purity, or the thoroughgoing priority of Mark to Matthew, cannot be maintained. And even such skill as H. HOLTZMANN'S cannot make the impossible possible in the case of such a narrative as that of the Temptation."

Halévy on the
Temptation of
Jesus.

HALÉVY'S paper fills no less than thirty-eight pages of the January number of his *Revue Sémitique*, and goes much farther afield than HILGENFELD'S.

Like HOLTSMANN, he seeks to account for the whole narrative, but, unlike him, he does not seek its account in the Christian consciousness so much as in traditional teaching. In a word, he looks upon the narrative of the Temptation of Jesus as borrowed from a Jewish narrative, and he finds that Jewish narrative in the "Martyrdom of Isaiah," included in the Apocryphal book called "The Ascension of Isaiah," first published in 1819 by R. LAURENCE and lately restudied by BASSET, CHARLES and BEER. After a very full discussion, the conclusions he commends to his readers are these three: (1) That the demonology of the Gospels is in complete accord with that taught by the *Martyrium Isaiae*, a *Midrash*, probably of Essene origin and written in Hebrew or Aramaic; (2) that the original place in the evangelical narrative of the episode of the temptation of Jesus was not at the beginning of Jesus' public career, but after the account of the reprimand addressed by Jesus to Peter, when he adjured him not to expose himself to death (Mark viii. 33; Mat. xvi. 23); (3) that the account of the temptation itself is a copy, slightly modified, of the temptation of Isaiah, recounted in the *Martyrium*. The first of these conclusions is the only one that has any support in the facts. It is true that the demonology underlying this *Martyrium Isaiae* is essentially the demonology presupposed in the Gospels; it is also essentially the demonology of the Old Testament, which lies behind both. Nothing could exceed the inconsequence of the other conclusions. There is no reason whatever for transferring the narrative to the period of the visit to Caesarea Philippi; and there is no resemblance whatever between the Jewish Martyrdom of Isaiah and the accounts of the Temptation of

Jesus.

Halévy on the Term "Son of Man."

The *Revue Sémitique*, as is well known, is not only edited by M. HALÉVY, but practically written by him also. In the succeeding numbers—those for April and July, 1902—he follows up his discussion of the Temptation of Jesus by further incursions into the New Testament domain, under the general title of *Notes Évangéliques*, though one of the four topics he deals with lies outside the limits of the Gospels and concerns the Council of Jerusalem, described in the fifteenth chapter of Acts. The first of the topics he treats in these notes is the expression "Son of Man;" and his views as to this term are unexpectedly interesting. "Most exegetes," he says in beginning, "see in this expression a Messianic indication in allusion to Dan. vii. 13. I long shared this opinion, but I have ended by convincing myself that this epithet reflects a more advanced order of Christological ideas; and, to give a more categorical expression to what I mean, that whenever it is placed in the mouth of Jesus or his Apostles as an equivalent to the pronouns, 'I,' 'Me' or 'He,' 'Him,' it describes 'the supreme man,' 'the Man-God.' It includes the Messianic idea, but its primary purpose is not to designate it." At the end, he formulates his conclusions thus: (1) "The 'I' in all the *logia* of Jesus has a superhuman and divine content, comparable to the *Ani Yahwé* of the prophets and Pentateuch, and bears everywhere the implication of a supreme legislator. (2) The expression 'Son of Man,' is from the beginning a paraphrase for the divine Ego incarnated in a human body; it is the complete and direct and literal

equivalent to the epithet 'Son of God,' which Jesus, though willingly accepting it from the lips of others, never applies to himself, except when, before his judges, he wished to be condemned to death. (3) The Sermon on the Mount (or in the Valley) is a collection of *logia* and sentences, compiled at a time, when the divinity of Jesus, preached by Paul to the gentile Christians, was definitely accepted by the Church. It is even posterior to the composition of the Gospel of Mark, which contains only a small part of these *logia* and that still in a very scattered condition."

**Halévy on the
Genealogies of
Jesus.**

The second of the "Evangelical Notes" animadverts on the different treatments "accorded to the Pharisees and Sadducees in the Gospels." The third, which opens the portion contained in the July number of the *Revue*, deals with the Genealogies of Jesus and reaches the following conclusions: "(1) The Genealogies incorporated respectively by Matthew and Luke form integral parts of the Gospels which bear the names of these authors. (2) It is not certain

whether the primitive Gospel contained a third genealogy, more or less different from the other two. That Mark does not contain one is due to the fact that the audience he addressed attached more importance to the miraculous works of the Son of God than to his Messianic rôle. (3) Anterior to the composition of the Synoptic Gospels, the Christian community had no positive tradition as to the name of the putative grandfather of Jesus, and still less as to his more distant ancestors. (4) The genealogy of Matthew is a composition profoundly reflective, systematic, filled with intentional symbolism, and meant above all to prove the superiority of the putative Davidism of the Christian Messiah to the material Davidism of the Jewish Messiah. (5) On the other hand, the genealogy of Luke seeks to reconcile with one another the apparently incompatible attributes of the divinity of Jesus and his Davidic origin." These certainly sufficiently radical and individual, but we fear we must add more than sufficiently arbitrary and inconsequent *Notes Évangéliques* are to be continued in subsequent numbers of the *Revue*.

B. B. W.

OUR PRINTING COMMANDS ADMIRATION

Is your printing the kind that *attracts* and
excites comment, and answers the purpose
for which it was intended? If it is not,
is it the fault of the printing or the un-
attractive way in which it is displayed?
In *either* case, write us or call and see us;
our business is the adjustment of such
matters.

Books, Stationery
Fine Printing and Binding

THE R. L. BRYAN COMPANY

MASONIC TEMPLE
COLUMBIA, S. C.

THE BIBLE STUDENT.

"Prove all things; hold fast that which is good."

VOLUME VI.,

JULY TO DECEMBER, 1902.

EDITORS:

WILLIAM M. MCPHEETERS, D. D.

BENJAMIN B. WARFIELD, D. D., LL. D.

SAMUEL M. SMITH, D. D.

JOHN D. DAVIS, PH. D., D. D.

COLUMBIA, S. C.

THE R. L. BRYAN COMPANY.

1902.

VOLUME VI.

Contents for July:

I. EDITORIAL NOTES: God Securing the Study of His Word. Attention Centered on Genesis. The Correct Attitude. Our Problem Defined. Literary Forms in Question Distinguished. The Common Element in These Literary Forms. Distinguishing Features. Parable and Allegory Distinguished. Legend and Myth. The Need of Discrimination in Our Use of Terms. Genesis ii. 4-24; Genesis iii. Consensus of Opinion—Its Limits, and Explanation. Grounds for Suspicion. Conflicting Opinion. Things Admitted. A Glance at the Narratives Themselves. Linguistic Phenomena. No Need for Haste. (W. M. McP.).	1
II. ORDER OF EVENTS IN EX. XVI. 2-12. <i>John D. Davis</i>	9
III. RULING IDEAS OF EXODUS. <i>W. W. Moore</i>	10
IV. THE SERVANT OF JEHOVAH AS AN IDEAL MAN. <i>Geo. M. Layman</i>	16
V. EMPHASIS IN THE GREEK NEW TESTAMENT. <i>Arthur John Waugh</i>	23
VI. PRE-ADUMBRATIONS OF THE TRINITY. <i>William Caven</i>	30
VII. MANNA IN THE OLD TESTAMENT AND THE NEW. <i>Wm. Hoge Marquess</i>	39
VIII. THE DECALOGUE AND CHRISTIAN ETHICS. <i>D. E. Jenkins</i> ...	43
IX. THE SELF-CONSCIOUSNESS OF JESUS. <i>Henry Cullen</i>	50
X. CURRENT BIBLICAL THOUGHT: Objective and Subjective Soteriology in Paul. Necessity of the Objective Propitiation. Limitations of Prof. Denney's Construction. (C. W. HODGE, JR.).....	58

Contents for August:

I. EDITORIAL NOTES: Historicity of the Scriptures. A Case in Point. Editorial Comment. Is It a "Question of Literary Form?" "The Gospel and Our Preachers of It." The Value of a Disclaimer. A Covenant Theology. Adam Historical. Far Reaching Statement. (S. M. S.) *.* Jehovah: A Name Descriptive of the Divine Character. An Arbitrary Limitation of the Name. An Undesigned Rescue of the Name. (J. D. D.).....	61
II. THE RELIGION OF ISRAEL IN ITS RELATION TO THE RELIGIONS OF CONTIGUOUS PEOPLES. I. CALF-WORSHIP. <i>M. G. Kyle</i> . 71	71
III. THE ARK AND THE CLOUD DURING THE MARCH. <i>John D. Davis</i>	78
IV. CHRIST IN THE PENTATEUCH. <i>Howard Osgood</i>	83
V. EMPHASIS IN THE GREEK TESTAMENT. II. <i>Arthur John Waugh</i>	90
VI. THE SACRIFICIAL IDEA IN PAUL'S DOCTRINE OF THE ATONEMENT. <i>Geerhardus Vos</i>	97
VII. THE SIGN OF THE PROPHET JONAS. <i>W. B. Noble</i>	103
VIII. THE SOCIOLOGY OF JOSEPH'S DAY. <i>Jas. A. Quarles</i>	110
IX. CURRENT BIBLICAL THOUGHT: The Jesus of the Evangelists. Is the Historicity of the Narrative Presupposed? Can Historical Criticism be Dispensed With? Can Jesus be a Natural Phenomenon? (C. W. HODGE, JR.).....	117

Contents for September:

I. EDITORIAL NOTES: Dr. Davidson's Article on Prophecy. Two Contrasting Views as to the Data. Dr. Davidson's Estimate of Hebrew Prophecy. Dr. Davidson on the Predictive Element. Dr. Davidson on Messianic Prophecy. Dr. Davidson on the Origin of Prophecy. Dr. Davidson's Account of Prediction. Were There Any True Prophets? Dr. Davidson's Failure. (B. B. W.) ** Inquiry Legitimate. If the Vision Tarry Wait for It. A Question Calling for Discrimination. Refuses to be Ignored. A Partial Answer. An Equivocating Answer. Plausible Analogies. The Conclusion Tested. Knowledge Does Not "Grow." Germs of Knowledge a Myth. Another Test. The Real Question. Conclusion. (W. M. McP.).....	121
II. THE STRUCTURE OF LEVITICUS. I. <i>Ph. J. Hoedemaker</i>	134
III. IS THE RELIGION OF THE OLD TESTAMENT A RELIGION OF FEAR? <i>D. H. MacVicar</i>	139
IV. THE REWARDS OF THE OLD TESTAMENT RELIGION. <i>W. Scott Watson</i>	145
V. THE SACRIFICIAL IDEA IN PAUL'S DOCTRINE OF THE ATONEMENT. II. <i>Geerhardus Vos</i>	151
VI. EMPHASIS IN THE GREEK NEW TESTAMENT. III. <i>Arthur John Waugh</i>	158
VII. THE SOCIOLOGY OF JOSEPH'S DAY. <i>Jas A. Quarles</i>	164
VIII. CURRENT BIBLICAL THOUGHT: The First Chapter of Genesis and Sumerian Theogony. The Doctrine of Resurrection in the Old Testament. The Problem of Evil in Later Judaism. The Transmission of the Classics and of the New Testament. The Genuineness of II. Peter. Suetonius and Acts. (B. B. W.).....	176

Contents for October:

I. EDITORIAL NOTES: Strange Debate. Method Stranger. Still Not Uncommon. Illustration. Teachings of Scripture. (S. M. S.).....	181
II. THE PASSAGE OF THE JORDAN. <i>John D. Davis</i>	186
III. THE STRUCTURE OF LEVITICUS. II. <i>Ph. J. Hoedemaker</i>	189
IV. THE PAULINISM OF FIRST PETER. <i>John J. Tigert</i>	197
V. PRE-JOSHUAN PALESTINE. <i>R. L. Stewart</i>	206
VI. THE BOOK OF NUMBERS. <i>J. E. H. Thompson</i>	215
VII. ESAU, AN OLD TESTAMENT "ROB ROY." <i>R. McCheyne Edgar</i>	222
VIII. MOSES: HIS PERSONAL CHARACTER. <i>H. L. Reed</i>	227
IX. THE TRUE MEANING OF THE THIRD COMMANDMENT. <i>F. P. Miller</i>	232
X. CURRENT BIBLICAL THOUGHT: The Present State of Old Testament Criticism. The Present State of New Testament Criticism. Intuitional Criticism. So-Called "Historical Criticism." The Making of a Prophet. (B. B. W.)	235

Contents for November:

I. EDITORIAL NOTES: The Angels of Christ's "Little Ones." Are Guardian Angels Meant? Did Our Lord Borrow a
--

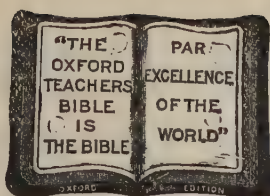
Jewish Notion? Did the Jews Believe in Guardian Angels? Will the Passage Allow of Guardian Angels? Are Ministering Angels Meant? Difficulties of this Assumption. Are Angelic "Doubles" Meant? Attractiveness of this Suggestion. Difficulties of this Assumption. May Disembodied Souls be Intended? Was Peter's Angel Peter's Spirit? May the Angels of the Little Ones be Their Souls? This is a Natural Extension of Meaning. It Has a Natural Point of Departure in Our Lord's Teaching. The Most Likely Meaning. (B. B. W.) ** Science and Speculation. Exegesis and Speculation. Speculation and the Exegesis of Genesis i. Speculation Added to Speculation. Dillmann also Speculates. "Historical Interpretation" or Pseudo-Historical? Pseudo-Historical Interpretation Rests on the Evolution Speculation. T ^e hóm and Tiâmat. (W. M. McP.).....	241
II. THE STRUCTURE AND RULING IDEAS OF THE BOOK OF DEUTERONOMY. <i>Joseph J. Lampe</i>	255
III. STRUCTURE AND RULING IDEAS OF JOSHUA. <i>Barnard C. Taylor</i>	263
IV. THE LEADING IDEAS OF JUDGES. <i>George H. Schodde</i>	269
V. SAUL, KING OF ISRAËL.—A CHARACTER STUDY. <i>Claude R. Shaver</i>	271
VI. PROVISIONS FOR MERCY IN ISRAELITISH LAW. <i>Robert Hastings Nichols</i>	286
VII. CURRENT BIBLICAL THOUGHT: Two New Phœnician Inscriptions. "The Second Priest." "He Brake the Battle." No Mythological Usage Lurks Here. (JAMES OSCAR BOYD.) 298	

Contents for December:

I. EDITORIAL NOTES: Decadence of Theology. Real Decline. Diverse Directions. Changed Conception of the Church. Adaptation in the Extreme. Doubtful Gain. (S. M. S.) ** The Modern Criticism of the O. T.—Misapprehensions Regarding It. What the Modern Criticism of the O. T. Is. Its Debt to Bacon. Divergent Conclusions and the Baconian Idols. 1. Idols of the Tribe. 2. Idols of the Cave. 3. Idols of the Market Place. 4. Idols of the Theatre. Philosophical Presuppositions. Methods. A Second Method. Dr. Driver Protests, Though Mildly. External Testimony. Two Types of Approach. Both May Be Critical. The Old Testament in the Light of Modern Criticism. (J. D. D.).....	301
II. THE TRUE NATURE OF PROPHECY. <i>W. G. Moorehead</i>	315
III. THE PLACE OF SAMUEL IN THE HISTORY OF ISRAËL. <i>Henry E. Dosker</i>	326
IV. THE NEXT OF KIN; HIS RIGHTS AND DUTIES. <i>F. P. Ramsay</i>	333
V. THE ANCESTRY OF DAVID. <i>Parke P. Flourney</i>	338
VI. JACOB, THE PRINCE AMONG THE PATRIARCHS. <i>R. McCheyne Edgar</i>	342
VII. THE DIASPORÆ BEFORE THE DIASPORA. <i>T. R. English</i>	349
VIII. THE ANGELIC SALUTATION. <i>H. E. Jacobs</i>	354
IX. CURRENT BIBLICAL THOUGHT: Change of Point of Interest in Biblical Study. Hilgenfeld on the Temptation of Jesus. Halévy on the Temptation of Jesus. Halévy on the Term "Son of Man." Halévy on the Genealogies of Jesus. (B. B. W.)	356

Paris Exposition, 1900
Highest Award

OXFORD



The Grand Prize for Book-binding and Oxford India Paper

BIBLES

Reference

TEACHERS'

Concordance

Light, thin, compact, beautifully printed on Oxford India Paper

Just Issued! Oxford Minion Self-Pronouncing Bible

The thinnest reference Bible in the world. Also the

Oxford Sunday-School Bible Illustrated

An ideal gift for a Sunday-school scholar.

Recent Issues! Oxford Long-Primer Self-Pronouncing Bible

A superb large-type edition. Reference—Concordance—Teachers.

The New Century Bible (Annotated)

Each book of the Bible in a handy and beautiful volume, edited with introduction and notes in both authorized and revised versions. General Editor, **Walter F. Adeney, M.A.**

The Oxford Two-Version Bible

Showing every change in the Revised Version.

Oxford Interleaved Bibles

On fine white and the famous Oxford India papers.

For sale by all booksellers.

Send for catalogue.

OXFORD UNIVERSITY PRESS, American Branch, 91 and 93 Fifth Ave., New York City

C. B. SIMMONS,

**REAL ESTATE,
COLUMBIA, S. C.**

SOME INTERESTING FIGURES.

Capital Stock of the Four Great Banks of the World,
December 31, 1899.

Bank of England,	-	-	\$86,047,935
Bank of France,	-	-	36,050,000
Imperial Bank of Germany,			28,560,000
Bank of Russia,	-	-	25,714,920
Total,	-	-	\$176,372,855

Funds held by the Mutual Life Insurance Company for the Payment of its Policies, December 31, 1899,

\$301,844,537

Or \$125,471,682 more than the combined capital of these famous banks.

The new form of policy of THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, Richard A. McCurdy, President, provides:

- 1st—The SECURITY of \$301,844,537 of assets.
 - 2nd—PROFITABLE INVESTMENT.
 - 3rd—LIBERAL LOANS TO THE INSURED.
- Extended term insurance in case of lapse.
Automatic paid-up insurance without exchange of policy.
Local surrender values.
One Month's grace in payment of premiums.
For further information apply to

F. H. HYATT, General Agent
For the Carolinas,
COLUMBIA, S. C.

THE NEW PSALMS AND HYMNS

JUST READY.

Music edition, cloth binding,	.	.75	postpaid.
" " half morocco binding,	.	1.25	"
" " full " "	.	2.50	"
Word edition, cloth binding,	.	.35	"
" " half morocco binding,	.	.65	"
" " full " "	.	1.50	"

These prices are strictly net. When ordered in lots of 100 or more, either size, a discount of 10 per cent. from above prices will be made. Address all orders to

THE PRESBYTERIAN COMMITTEE OF PUBLICATION,

1001 MAIN STREET, RICHMOND VA.

Columbia Theological Seminary,

COLUMBIA, SOUTH CAROLINA.

SESSION BEGINS SEPTEMBER 18.

FACULTY.

The REV. WILLIAM M. MCPHEETERS, D. D.,
Professor of Old Testament Literature and Exegesis.

The REV. WILLIAM T. HALL, D. D.,
Professor of Didactic and Polemic Theology.

The REV. RICHARD C. REED, D. D.,
Professor of Ecclesiastical History and Church Polity.

The REV. HENRY A. WHITE, PH. D., D. D.,
Professor of New Testament Literature and Exegesis.

For Catalogue and other information, apply to

DR. MCPHEETERS,

Chairman of the Faculty.

The State.

COLUMBIA, S. C.

DAILY—Twelve Months, \$8.00. **SPECIAL RATES TO ALL MINISTERS OF THE GOSPEL**—
Twelve Months, \$5.00; Three Months, \$1.50.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

Things to Remember:

**CUT THIS OUT AND PASTE
IN A PROMINENT PLACE.**

The State Company,

COLUMBIA, S. C.,

Besides publishing the Brightest and Newest Morning Paper in South Carolina, and the best Semi-Weekly Paper for country people, and publishers also of The Southern Christian Advocate, which represents seventy thousand Methodists of the State, is also equipped for

**NEW TYPE, NEW PRESSES, BEST INKS,
FINEST PAPER, EXPERIENCED
WORKMEN,**

**Which makes us
Prepared to Print**

Books, Catalogues, Folders, Pamphlets,
Briefs, Notes, Drafts, Business Cards, News-
papers, Envelopes, Note Heads, Bill Heads,
Letter Heads, Visiting Cards, Report Blanks,
Coin Envelopes, Posters, Checks, Tracts,
Minutes, Statements, **ON SHORT NOTICE.**

WILL BE PLEASED TO QUOTE YOU PRICES.

FIRST CLASS

JOB PRINTING.

The State Company,

The State Building.

COLUMBIA, S. C.

Important New Books

Issued by the Presbyterian Board of Publication and Sabbath-School Work

JUST PUBLISHED

The Presbyterian Pulpit

A series of volumes by eminent pastors of the Presbyterian Church. Uniform in size, and each containing eight sermons, with portrait of the author. 12mo, cloth, 75 cents each, *net*.

I

THE SINLESS CHRIST

By GEORGE T. PURVES, D. D., LL. D. Late Pastor of Fifth Ave. Presbyterian Church, New York.

II

FOR WHOM CHRIST DIED

By WM. R. RICHARDS, D. D. Pastor of the Brick Church, New York.

Other volumes in the series will be announced later.

Seeing Beauty in God's Word

By REV. G. B. F. HALLOCK. Uniform with his "Upward Steps." 12mo, cloth, \$1.00 *net*.

Centennial of Home Missions

1802-1902

12mo, cloth, \$1.00 *net*.

Addresses delivered at the Centennial Celebration of Home Missions, in connection with the 114th General Assembly of the Presbyterian Church in the United States of America, held in New York City, May 16-20, 1902.

Opportunities

In the Path of the Great Physician

By V. F. PENROSE. Illustrated. 12mo, cloth, \$1.00, *net*.

The work has been done by one who has given ten years to the study of Medical Missions, but its value is assured by the fact that missionaries from the various lands have read and revised with greatest care each chapter.

The College Man in Doubt

By NOLAN R. BEST. 16mo, cloth, 50 cents, *net*; postage, 5 cents.

This book treats of the questions which confront the young man when he enters upon his college course and doubts are raised in his mind as to the truth of the system of belief in which he has been trained from infancy, and which he has hitherto regarded as of unquestionable authority.

The Many-Sided Paul

By GEORGE FRANCIS GREENE. Price 75 cents, *net*. Postage, 10 cents.

"A sympathetic and all-round character study of the first father of Gentle Christianity. Mr. Greene has well presented the intellectual greatness of Paul in one of these chapters."—*The Outlook*.

The Story of the Token

By ROBERT SHIELLS. 16mo, cloth, \$1.00 *net*; postage, 9 cents.

This little volume, which was first published in 1891, has been carefully revised and much new and valuable material added. Numerous tokens which have recently been discovered are here reproduced for the first time.

The Story of Joseph

By J. R. MILLER, D. D. 35 cents, *net*; by mail, 40 cents.
"Coming as it does from the pen of Dr. Miller, it will not want for readers either in America or in Europe."
—*S. S. Times*.

The Gift of Power

A Study of the Holy Spirit. By JOHN ELLERY TUTTLE, D. D. 16mo, cloth. Price 25 cents, *net*. Postage, 8 cents.

The aim of this book is to develop the meaning of the promise of Jesus Christ to the disciples that when the Holy Spirit came upon them they should receive "power." The author makes this plain and develops the effect upon the life of the possession of the spirit.

Faith and Life

Sermons by GEORGE T. PURVES, D. D., LL. D., with an Introduction by BENJAMIN B. WARFIELD, D. D., LL. D. 12mo, cloth, \$1.25, *net*. Postage, 18 cents.

BOOKLETS AND TRACTS

The General and Tom

Just issued. A sermon in story. By W. P. MILLER. 5 cents, *net*.

Divine Religion of Humanity

By CALVIN DILL WILSON. Paper, 20 cents, *net*. Postage, 1 cent.

A clear presentation of the teachings, first, that Christianity is a divine religion; secondly, that it is the religion of humanity.

The Power of God's Word

By RALPH E. PRIME. Paper. Price, 8 cents.
In an interesting incident the author illustrates very strikingly the power of God's word over men's consciences and lives. The leaflet will be found suitable for use in very many cases.

The Ruling Elder

By REV. CHAS. R. ERDMAN. Paper. Price, 8 cents.
The best practical and helpful treatise on the office of Elder in the Presbyterian Church.

Theology as a Popular Science

By the REV. THOMAS A. HOYT, D. D. Paper, 10 cents, *net*. Postage, 1 cent.

Calvinism and Modern Thought

By FRANCIS R. BEATTIE, PH. D., D. D., LL. D. Paper, 12 cents, *net*. Postage, 2 cents.

The author shows that Calvinism is not dead, as some people say, but that it lives in a very wide sense. Its influence having pervaded the regions of intellectual thought.

Presbyterian College for Women,

COLUMBIA, S. C.

Session begins September 25, 1902.

A Select High Grade College for Young Ladies, offering three Courses (Classical, Literary and Scientific), leading to the degree of A. B., Special Schools granting Certificates, Conservatory Advantages in Music, and Fully Equipped Departments in Art, Elocution and Physical Culture, and Commercial Studies.

SPECIAL FEATURES.

A PRESBYTERIAN SCHOOL, with required courses in the English Bible and elective courses in Presbyterian Doctrine and History.

A HOME SCHOOL, limited in number, with special care over the social life of the pupil.

A HIGH GRADE SCHOOL, offering young ladies courses equivalent to those given in male colleges.

A COMPLETE SCHOOL, providing not only for the mental and moral training, but also for the bodily welfare of the pupils, by placing them under the constant care of a Lady Physician resident in the College.

A WELL EQUIPPED SCHOOL, pure and delightful water from a carefully constructed cistern, beautiful grounds, neatly furnished rooms, Gurney heaters, hot and cold water, bath rooms and closets on every floor, gas or electric lights, elegant parlors, studios, laboratories, music rooms, fine auditorium, etc.

FOR CATALOGUE AND TERMS, ADDRESS

EUPHEMIA McCLINTOCK, *President.*

